

TLS

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AL SALUDAR DESDE LAS PRESTIGIOSAS PAGINAS DE "THE TIMES LITERARY SUPPLEMENT" A TODOS SUS AMIGOS Y COLABORADORES, SE COMPLACEN EN RENOVAR LAS SEGURIDADES DE QUE, PARA A LO FUTURO, CONTINUARA OFRECIENDO OBRAS FUNDAMENTALES EN LAS ESPECIALIDADES DE:

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EDITORIAL LABOR S.A. reitera sus mejores deseos a todos los amigos e invita a quienes compartan nuestras inquietudes o escribimos en solitario, de informarnos acerca de nuestros libros, nuestros proyectos, nuestras finalidades y propósitos.

Protesting on



A Pinch cartoon by Ronald Searle.

BERTRAND RUSSELL: *The Two-Volume Biography of Bertrand Russell*, Volume 3: 1944-1967, 232pp. Allen and Unwin. £2.2s.

With this volume Bertrand Russell brings his autobiography up to 1967, covering in it the period from his seventy-second to his ninety-fifth year. The autobiography of a living man, published at the end of the 1960s, could not very well break off in 1944, but this should not be allowed to obscure the amazing achievement of having something to write about at all in one's eighth, and ninth decades. It almost makes one feel that the publishers may have gone too far in announcing, as they do on the dust-jacket, that "this is the third and final volume." No doubt there have been some great monarchs, like Queen Victoria or Franz Joseph of Austria, who were swept away in the thick of events as Russell at such an advanced stage of their lives. But this was a by-product of the institution of hereditary monarchy, something devised before the modern idea of a retiring age had got a grip. No private individual can have kept going so notably for so long as the author of this autobiography.

In this period Russell was the spiritual and to a considerable extent, the effective leader of a large movement of public protest, in whose physical nucleus he took a brave and prominent part; he was involved in much-publicized correspondence with heads of state about matters of the utmost human concern; he was active in a wide range of humanitarian causes, such as attempts to free political prisoners. While all this was going on he contracted what seems to have been an intensely happy and fulfilling marriage, survived an aeroplane crash in Norway, published two of the most successful of his philosophical books (*Human Knowledge and Its Limits* and *The Philosophy of Language*), spent a short period in prison and, less arduously, received the Order of Merit and the Nobel Prize. All this was done or undergone after Russell's bibliographical span of life was complete and at an age when most who survive so long are content to shuffle quietly about.

As in the previous volumes there is a mixture of narrative text (ninety-five pages) and letters (one hundred and fifteen pages). This method has a certain appropriateness. Russell is enough of a Victorian for his life to be presented in a Victorian way. But the interest of the letters in this volume is not as great as many of those in his predecessors and they are themselves pieced-out with long and one too gripping matter about the assassination of President Kennedy and the work of the Bertrand Russell Foundation.

The narrative itself, however, is superior to that of the second volume, which appeared to consist mainly of a resurrected manuscript of the early 1930s to which was appended a very perfunctory treatment of the later part of the period covered. The narrative here is more equitably distributed attention to all parts of the period. All the main familiar events of Russell's recent life appear here in their natural biographical setting, and there is

communicated to the reader a convincing sense of the mending thread of meetings, lectures, broadcasts, talks to visitors, and literary composition on which the more conspicuous events floated. But there is nothing fatiguing about this. Russell's lively and unembarrassed prose perfectly expresses his own marvellous vitality. The rather sombre aspects of his personal life at this time (always with the exception of his marriage to Edith Finch) are not allowed to depress him, because they do not seem to depress him. Throughout he displays a wonderfully civilized gift of laughing at himself and even of gently mocking some of the pieties of his own strenuous liberalism.

The story begins with Russell's return to England from the United States in 1944. For the next five years he was once again a lecturer at Trinity College, Cambridge, after a quarter of a century away from it. In 1949, he crisply observes, "my wife decided that she wanted no more of me," referring here to his third wife, Peter Spence. The happiness of his marriage to Edith Finch some time later was clouded by the emotionally extraordinary and practically catastrophic behaviour of his eldest son, Al Christmas, 1953, when Russell was about to have a serious operation and the rest of the household were down with flu.

His son and his wife decided that, as she said, they were "tired of children." After Christmas dinner with the children and me, they left, taking the remainder of the food, but leaving the children, and did not return.

This meant that he had three grandchildren to support at a time when he was paying alimony to two wives as well as providing for the expenses of his younger son. On top of this he had to pay the income tax his elder son had omitted to pay for many years.

Yet before this dismal state of affairs can really sink in we are swept away on Russell's first serious involvement with the dangers of nuclear warfare: the manifesto he and Einstein produced, the Caxton Hall meeting at which it was presented, his correspondence with Khrushchev and Gorbachev, all of this culminating in 1958 with his leading part in the foundation of the Campaign for Nuclear Disarmament. After a time he came to believe that protest against the bomb must take the stronger form of civil disobedience. He parted from Caxton Collins and the more orderly majority of the Campaign's supporters, a course which led to the formation of the Committee of 100 in 1960, the sit-down demonstrations of 1961, and prison for the second time in his career. He resigned from the Committee of 100 after the Cuba crisis of 1962. The extremism and dispersal of aims of the new movement which ensued him in abandon it might seem a natural consequence of the stronger style of protest for whose sake he had joined it in the first place.

Since then, his main public work has been carried on within the framework of the Bertrand Russell Peace Foundation, whose aims are by no means limited to what is directly concerned with the preservation of peace, but include also the freeing of political prisoners and the defence of oppressed national minorities. To most people who know of the Foundation, it probably appears as an agency for anti-American propaganda which benefits from the prestige of Russell's name but which is actually run by his younger, ideologically committed associates. Russell is aware of this, and he combats it with spirit.

In so far as the Foundation is anti-American, it is because he believes that since Stalin's death the United States has been the main threat to world peace. He lay much stress on the fact that it was Khrushchev who gave way over Cuba. "Journals and commentators," he observes with justified acidity, "are apt to deal with me personally by saying that I am senile... if the charge is true, I fail to see why anyone troubles to remark on my babblings." To this criticism, at any rate, there could be few more conclusive replies than this book.

The incidental pleasures of reading Russell on the subject of himself remain as great as ever.

fine exchange with George Bernard Shaw after bestowing the Nobel Prize on him. "You have served in a way that would be generally adopted," he said. "To ingratiate yourself with academic audiences, they are either liberal or even reactionary opinions, expressed in the name of authority, like at any recent whether orthodox or not, unanimity is shown to Lord Russell, who alone failed to take exception to Russell at a press conference. He was personally friendly enough to me, but down by office, he said 'I have a good memory for the fact that an Indian who insisted that I should watch his daughter, the furniture of our house, pushed back and the whole shake as she cavorted in some other circumstances. I thought lovely young girl, small, bird-like lady, she walked down a corridor as if to give a broadcast, 'leaves of the huge red plush there at intervals along the wall before me and declined to say Shelley plain' and so on."

The most touching thing in his coming together after forty years of separate silence, with his first wife, Alice, is a poignant letter in which he blames himself for never having been able to surmount the distance between them. Their gentler paths in the last days of their lives, he recalls, greeted their arrival when he went to the law to become ordained. The exhibited more self-control than his major exponent of the whole of this country, died on the same day as an actress who, for the purpose of publicity, deceitfully inserted herself into his house and refused to leave. "Their behaviour," he writes, "was impeccable. Day after day, much less than even smiles, much less than a word."

Now that Russell's autobiography is, seemingly, complete, it is something should be said of a whole from a literary point of view. Most obvious is its almost perfect clarity. Its language is simple, direct, and unadorned. The distribution of his life into different tracts of his life is very arbitrary and does not correspond either to the comparative significance of these tracts or to his own achievement as a writer. The narrative is a continuous stream of events, and the importance of the events is indicated by the length of the paragraphs. The writing of *Principles of Mathematics* and *Principles of Philosophy* is like his return to publishing in the late 1930s, are passed over in a few lines.

It is difficult not to feel that nearly everything that he has written since he set out to live by himself after the First World War, is put together in a brief and beautiful fashion and so, for all its simplicity, it is a book as he could not have written it to be written. He owed a better, more coherent job of it. It is a masterpiece of invigoration, marvellously invigorating in spirit. It makes one combine past and present with a natural and social sense and a freedom from pedantic and dogmatic. But it lacks a final unity of design and has something of the air of a task carried out in time from other, more pressing preoccupations.

On the other hand, this underlying attitude is a proper expression of Russell's genuine selflessness, of his truly modest valuation of his own importance as a person, rather than as the servant of knowledge. The man who is described in these autobiographical volumes could not have written the autobiography that would have required a comprehensively reviewed attitude to the fine texture and imperfections of the work and the natural outcome of the very nature of the work.

Edinburgh University press

'This is a superb book.' So Baroness Wootton begins a review of Nigel Walker's *Crime and Insanity in England*, volume 1, 50s. Dr Walker, University Reader in Criminology, Oxford, studies the changing attitude of law, and thus of society, to 'insane' offenders from Saxon times to the Mental Health Act. Volume 2, about 1971, based on a study of 1,000 offenders treated under the Act, will be 'awaited with the utmost impatience'. Dr Walker's classic study of the Penal System, *Crime and Punishment in Britain*, is updated and in paperback at 30s. His James Seth Lecture, *The Aims of a Penal System*, is available at 4s 6d.

The Professors of Civil Law in Oxford and Cambridge distinguish our list with books that equally make study of law inform our wider understanding of society. In *Roman Law: Linguistic, Social, and Philosophical Aspects*, David Daube poaches brilliantly on the preserves of his sub-title, 45s. *Regulae Iuris* (Peter Stein, 30s) relates the origins, nature, and development of juristic rules to nearly 2 millennia of Roman imperium, political and intellectual. 'This,' says the Law Q.R., 'is a civilising book.' Justice André Donner's *Role of the Lawyer in the European Communities*, 21s, is essential reading for Common Market lawyers, statesmen, Constitutional and Mercantile Lawyers.

Observe. Think. Experiment - the cycle of scientific method. The 'new' University of Stirling has pioneered an experimental first-year course in Approaches and Methods. We can now offer the course, in the form of a tentative, interim textbook, to a wider audience. *Words and Numbers: A Student's Guide to Problems and Methods*, introduces undergraduates to the nature of problems and the methods of logical analysis. Contents: Methods in Logic and the Sciences; Effective Communication; Numerical Methods (Social Arithmetic, Networks, Probability, Computers). Each chapter has a summary; most have exercises. Editor, F.R. Bradbury. September. Price later.

22 distinguished university teachers of French collaborate in *The Art of Criticism: Essays in French Literary Analysis*, editor P.H. Nurse, University of Kent. The book comprises independently conceived explications de textes of French authors from Ronsard to Camus. Alphabetically, contributors range from Jean Barrère and Germaine Bréc, via Roy Knight and Francis Scarfe, to John Weightman. It will provide both an ideal introduction to French literary achievement and also to critical method for students of comparative literature, and will counteract any tendency to approach literature through the ready-made generalizations of the textbooks. July. 40s.

As publishing approaches the new frontiers of science, it becomes multi-author and inter-disciplinary. *Machine Intelligence* (volume 3 ed. D. Michie, 70s; volume 4 ed. Meltzer and Michie, 100s) is one such dynamic growth-point. Computer scientists, biologists, mathematicians, psychologists, logicians, and linguists collaborate in this record of current advance in e.g. mechanizing mathematical logic, in designing intelligent computing systems, and in robotology. *Towards a Theoretical Biology* (ed. C.H. Waddington, FRS; 1, *Prolegomena* 50s; 2, *Sketches* 80s) is an attempt by a similar group to establish criteria around which a theoretical biology could grow. (Vol. 3, 1970).

Malabsorption (ed. R.H. Girdwood and Adam Smith), Pfizer Medical Monograph 4 (80s, May). *Population Growth and the Brain Drain* (ed. F. Bechhofer) - the Proceedings of the Edinburgh Conference on Demography (45s, June). *Nationalism, Federalism, and Devolution: The Scottish Case* (ed. J.N. Wolfe), - members of the University of Edinburgh examine and discuss Scottish Nationalism (60s, June). *Technological Forecasting* (ed. R.V. Arnfield) records the 1968 University of Strathclyde Conference (90s, July). *Plasma Waves in Space and in the Laboratory*, volume 1 (ed. Thomas & Landmark) - the 1968 Nato Defence Seminar (120s, July). (Vol. 2, later).

The main task of science is to explore the nature of the material world, which involves penetrating superficial appearance to discern more efficacious entities. This is the theme of two new books. *Behind Appearance* (C.H. Waddington, FRS) explores the relations between painting and the natural sciences in this century, in particular between new paradigms of science and the so-called 'retreat from likeness'. Lavishly illustrated in colour and b/w. Summer. 80s. In *The Poetry and Imagery of Lucretius*, Professor David West shows, with rare acuity, how the visible world is both Lucretius' subject matter and his only way of expressing the invisible truth. 35s. May.

About 600 AD a force of 300 cavalry rode south from Edinburgh to attack the English at Catterick. The force was wiped out, but Aneirin survived to sing the fame of the warrior dead. In *The Gododdin: Scotland's Oldest Poem*, Professor K.H. Jackson translates this early Welsh elegy and sets it in its historical, linguistic, and critical context. 40s. Leap 1,000 years of Scottish history, to *Ballads of Love*, a collection of 16th-century lyrics edited by Professor John MacQueen. Summer. 40s. Finally, *Scottish Poetry Four* (eds. Bruce, Lindsay, and Morgan), an anthology of new verse, shows the strength of the tradition. 12s 6d. *Scottish Poetry One*, and *Three*, still available.

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There is a sense in which it is true that the settlers fanning out of the Cape beach-head merely threw an extra set of powerful white tribes into the melée of Bantu groups raiding, migrating and state-making in the interior. That in fact is exactly

Ceylon is the only country in the world where there has been a powerful Trotskyist party, which gives particular interest to George Juvon Lerski's *Origins of Trotskyism in Ceylon* (1988 pp. Stanford: Hoover Institution). It is a paperback, £7.50, £2.85 pb. The author spent two years at the University of Ceylon, and his book is a documentary history of the Lanka Sama Samaja Party (Ceylon Equality Party) from 1935 to 1942, based largely on primary sources. Professor Lerski is well versed in Trotskyist theory, and his detailed narrative brings out the remarkable process by which a left wing party formed in 1935 by Marxists (mostly from L.S.E.) rapidly became social socialist in 1937 and then Trotskyist in 1939 and was proscribed by the British authorities as a powerful and dangerous movement. Perhaps a second volume will go on to describe the party's revival after the Second World War down to the spring of 1965.

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Baffled Liberals

JEREMY BUTLER: *The Liberal Party and the Jameson Raid*. 336pp. Clarendon Press: Oxford University Press. £2 10s.

The Liberal Party and the Jameson Raid is at once very intriguing and very frustrating. Perhaps this is inevitable because the behaviour of the Liberals in 1897 produced a similar reaction. Furthermore, Professor Butler's background—a South African who fought in the last war, educated partly in the land of his birth partly at Oxford, and subsequently a professor at a Wesleyan university in America—is calculated to give him divided allegiances. His heart, one suspects, is with the milder traditions of the British "imperial factor", but he cannot fail to respect the formidable galaxy of South African historians, Elton Drus, Jean van der Poel and J. S. Marais, whose works many Englishmen, clinging to imperial nostalgia, have not examined too closely. These historians have tended to take the wickedness of Rhodes, an opponent of the imperial factor, for granted and submitted Chamberlain to the kind of examination he mysteriously did not have to face in 1897.

One of Professor Butler's motives in writing this book appears to be to redress the balance. Like others who have deflected British imperialism at the end of the nineteenth century, he invokes the blessed word "continuity". The year 1894, when the Liberals were in power, not the autumn of 1895 when they were out, he argues, marked the turning point in South African history. Unlike Robert Rhodes James and others, he believes Rhodes did tell Rosebery "something about his plans, that Roper, the Colonial Secretary, did promise to collect 10,000 men in England if a rising—rather a vague word—broke out to assist Sir Hercules Robinson as the proposed arbitrator. But he will go no further. Rosebery and Roper had "elenn hands". True, South African historians have shown Professor Butler is compelled to acknowledge, that the Chamberlain's were not so clean. But how dirty were they? Certainly not so caked in mud as those of Rhodes and his followers, for like so many sympathizers with the imperial factor, both then and now, Professor Butler reacts very strongly against these men.

Indeed, in the conclusion, one almost believes that Chamberlain is going to be let off. Professor Butler makes sophisticated and to some extent just distinctions between "knowledge" and "action", "culpable knowledge" and "culpable ignorance"; "unofficial knowledge"

which by the political standards of the time might be "officially" denied, and "official knowledge" which could not. He shows that the committee became an arena for political, not judicial, discussion. But like the Liberals of the time, he finally halves in a series of rather vague conclusions, such as this one:

Harcourt treated Chamberlain as a friend who might have been indiscreet, even immoral, but not guilty of actual wrongdoing, rather as if his friend had been guilty of adultery and was being blackmailed.

Surely here he need not have gone quite so far. Jameson's rash initiative and Chamberlain's rapid change of front, it might be argued, meant actual "adultery" had not in fact taken place. Indeed, one feels sometimes that Professor Butler's evidence runs contrary to some of his conclusions.

However, *The Liberal Party and the Jameson Raid* is only indirectly concerned with establishing Chamberlain's innocence or guilt. In fact what the author succeeds, very well in doing, is pushing both Rhodes and Chamberlain on to the wings and bringing the Liberals of the Committee to the forefront of the stage, and here what might be considered a defect in his outlook becomes a virtue, because he understands their battlement. Furthermore he shows how English home politics at the time added to the Liberals' blindness and made it almost inevitable that Harcourt, Labouchère and J. E. Ellis, three of the Liberals on the Committee, should want, because of their dislike of Rhodes's previous activities, or because of his association with Rosebery, to believe that Chamberlain was innocent: that he was wickedly being implicated by disreputable "blackmailers". Thus the Liberals were not really interested in examining the possibilities of Chamberlain's guilt. For a long time after his denunciation of the Raid they were "invisibly ignorant" about arguments that laid against him. The explanation, given by some historians of "collusion" between the two front heathes as an explanation of the Committee's behaviour, though it may contain some truth, is far too simple. Professor Butler corrects Jean van der Poel's verdict on Labouchère, "an indefatigable probe" to "a blundering probe" who, just because he was after the blood of Rhodes and all wicked capitalists, could not for a considerable time believe any statements which revealed any misdeeds of his former fellow radical "Joe". Rosebery, who was in the reverse position, was far quicker at appreciating the truth, but as a known admirer of Rhodes could hardly drive home any accusation convincingly.

Professor Butler gives a truly magnificent portrait of the central figure in his book, Sir William Harcourt, solid, in a way very able, but impulsive, though lacking in flexibility and therefore unable to change from a position once adopted or to appreciate what would be the conclusion of a line of action hastily taken up. This, largely for personal reasons, he sought an alliance with the "Joe" he had known in 1884-85 before Irish Home Rule and Roseberyism had divided the Liberal party and made it no attractive home for either of them. Professor Butler also brings out how forgotten contemporary events and reactions modified the attitudes of the participants, and added to the very genuine dilemmas of the most disinterested and conscientious politicians.

He is well aware however that the "Joe" of 1895-96 was not the "Joe" of ten years earlier, though Harcourt and Labouchère took a very long time to realize that the parting of the ways had inexorably taken place. One of the most fascinating points he makes is that Campbell-Bannerman, another and apparently most ineffective Liberal member of the Committee, did come to appreciate what had happened. It is often considered that Campbell-Bannerman only revealed his qualities after 1906 with a large Liberal majority behind him, but Professor Butler reveals that in 1899, very soon after he came to occupy the position vacated by the disgruntled Harcourt, he definitely rejected Chamberlain's offer of the bipartisan approach on South African affairs which had enmeshed his predecessor. Like Alice and the fawn in *Through the Looking Glass*, many Liberals and Unionists wandered to gether through the wood where they things had no names, but when they at length emerged Campbell-Bannerman, at least, realized that they belonged to different and antagonistic species as Chamberlain moved to the "khaki election", and he to his "methods of barbarism" speech. If Professor Butler deals only indirectly and rather obscurely with the Raid itself, he succeeds in explaining, perhaps for the first time, why the members of the Committee of Inquiry behaved as they did. He has charted the strange wind with such a sure scholarly skill that many historians will have to modify their verdicts on a number of points. In his final dramatic conclusion to a lively and well written mystery story he makes us feel again the clearer atmosphere of party conflict. Here, he shows how many—James Bryce is a notable example—behaved and spoke in a quite different way from how they previously did when journeying through this obscure period of British history.

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University publishing in the Commonwealth

BY JONATHAN CROWTHER

lit of each other and incidentally to receive some tangible reward for their efforts) the arguments in favour of university publishing are overwhelming. Though governments should and do subsidize the publication of important but unprofitable books through institutions like the Canada Council and the University Grants Commission in India no government however well-intentioned could embark upon a programme of scholarly publishing without appearing to sympathize with or even influence views expressed in that programme. Editorial objectivity is vital to the interests of a scholarly press. This may help to explain the current dearth of local university presses in East and West Africa where the degree of government control inhibits complete editorial freedom.

Likewise, journalism and other mass media, though each plays an important role in publishing to a wide audience scholarly as well as non-scholarly material, are inadequate in meeting the requirements of scholarship. The special function of the university press is to make available and retain in print longer than is economically desirable works of original scholarship for the benefit of a specialist minority. That this can involve much more than merely publishing the unpublished is evi-

denced by the huge increase in books of a graduate and postgraduate level to emerge in recent years from commercial publishing firms.

In a lecture given at the University of Leeds in March, 1968 (reprinted in *Library Association Record*, December, 1968), Mr. John Brown, Publisher to the Oxford University Press, outlined a number of major stages in the evolution of a university press. All university presses throughout the Commonwealth can be seen to have reached one or other of these stages. The initial impetus comes when a university, wishing to publicize and hence stimulate original research within its own campus, allocates a budget and appoints a Publications Committee responsible for selecting, editing, producing and selling books worthy of publication.

Many of the Indian universities issue their own learned publications through such means, without even the existence of an editorial staff, but relying on the university teacher who has guided the research work to be published. These books, the majority of which appear under the imprint of the universities of Calcutta, Madras, Bombay, Annamalai and Mysore, are largely financed through the University Grants Commission and distributed by the presses

themselves. The situation in Pakistan is similar, though less productive. To take the evolution of university publishing a stage further, a university may decide to commission an existing publishing firm to handle the editing, production and distribution of books selected by the university's own committee, thus saving itself the risks and at the same time benefiting from the publisher's experience in producing books.

The university presses of Hull, Durham and Glasgow operate in this way. As the number of books published by such presses increases they may wish to appoint a full-time committee responsible for all stages of publication prior to actual production. The University of Malaya Press, a case in point, with thirty-nine titles on its list since its inception in 1954, is a company in which publication committees in Singapore and Kuala Lumpur are responsible, and to which each university makes an annual grant. Scripts are submitted to the committee and readers' reports are obtained. The University of Malaya Press approves publication and employs a part-time editor. Oxford University Press in Kuala Lumpur carries out all production, warehousing, promotion and distribution. The University of Cango Press

operates on a similar basis in association with the New Zealand firm of John McIndoe.

The next stage is reached when a university press takes upon itself the complete role of publisher, supervising not only the selection and financing of books to be published under its imprint but also production and marketing within a given territory. The Hongkong University Press, run by a publications committee with the university vice-chancellor as chairman, publishes and sells its own books in and around Hongkong. Elsewhere in the world they are distributed by the Oxford University Press. A similar arrangement exists between the University of Auckland and Oxford University Press, though in this case the larger organization is also responsible for warehousing and promotion. A number of American university presses conduct their own business beyond the United States, with sales offices in London and elsewhere. To most Commonwealth university presses this admirable (if costly) development is an aspiration rather than a reality, though the University of Toronto Press's books are now carried by export organizations and overseas agencies in the United Kingdom, Eire, the Near and Far East, and South America.

Given the particular nature of university publishing the question of promotion and distribution of paramount importance. A university press is not fulfilling its function if it cannot bring its publications to the attention of the limited readership which it is aimed. Although for obvious reasons university presses are ideally equipped to publish valuable and scholarly books of local or regional interest it is vital for scholars the world over that their books be readily obtainable. I have mentioned in passing the prestige gained by a university responsible for publishing a valuable work of scholarship. Such prestige is of little profit if the book cannot be acquired by those who would appreciate it most. It is therefore in the best interest of scholarly publishing as a whole and of individual scholarly publishers in particular that arrangements be sought whereby university presses with facilities

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Creative publishing

In his article on "The Idea of the University Press", Mr. R. W. David confesses to the (in)conscience with which the Cambridge University Press once brought out three novels: by disguising them as works of history. It may be that the Press had already foreseen its way to mask the frivolity of these maverick productions when it accepted the manuscripts, but there is the germ of a literary game in the vision of scholarly editors struggling to trap the gist of less amenable pieces of fiction in blurbs that would not give the game away and scandalize the book trade. Yet, however clandestine an act of publication this was, an English academic press of high standing has published fiction and might be argued into doing so again. In America, too, it has been quite common for university presses to publish, if not native

fiction, then at least translations, especially the long ones from remote languages which no commercial publisher could think of handling.

University presses were not set up to publish creative writing and it seems to have been a long time before any of them did so. But several now publish poetry and not only poetry by academics captive within the press's catchment area: the Oxford University Press have all in this country, several university presses in the United States and even, as Mr. Crowther records on another page, one or two in the Commonwealth. Is there any reason why these presses should not go on to publish novels? Poetry may be thought by some to be more "literary" and to have an extra degree of gravity built into it which makes it a more decorous hobby for an academic publisher. But this is hardly the point: what counts is that poetry is in everlasting need of subsidy from its publishers, to compensate for the slim receipts from its public. For a commercial publisher any such subvention looks like charity; for a university press, as several of our contributors to this special number stress, it is a duty.

There is a case, then, for university presses to extend the range of their patronage and consider publishing contemporary fiction, instead of waiting however many years it takes for a novel to be safely promoted to a work of literature and qualify for the learned apparatus that makes an academic edition palatable. Faced with the daunting statistics of novel production in the western world, it may seem irresponsible to be propos-

ing even more outlets for the would-be novelist to sell his work than there are at present. But university presses represent an outlet of a different kind.

It would surely be a winning thought for many aspiring novelists to know that their manuscripts had gone to a publisher who has no call to be bound by the usual commercial imperatives, and no excuse for rejecting work with the frustrating judgment that it may be good but will never sell. A commercial publisher must, of course, try to separate a book's literary qualities from its prospects as a commodity, a point clearly but humanely made in a book published today by Christopher Derrick, a scented but still buoyant publisher's reader: *Reader's Report* (192pp. Gollancz, 35s.). Mr. Derrick's family chapters of counsel to inexperienced novelists may well be intended to ease the future practice of his calling, or even to insure his livelihood by stimulating the input of manuscripts. (Those who already know how to put a novel together, or have no wish to try, might have preferred to be left further into the ways of professional readers and given facsimile reports on famous novels or accounts of spectacular bores.)

Inevitably, something of a philosophy of fiction emerges from a book like *Reader's Report* and it is one which implies that commercial publishing houses represent an influence towards the standardization of the novel-form. Mr. Derrick's own suspicion of experimentalism has no doubt been brought on by all the harrowing encounters he must have

had with half-baked imitations of recent fads; but it is an entirely principled, to take one example, by curiously about what will happen next, when it is equally legitimate to make him wonder what the novel is going to say next? The type of novel is likely to be different from the first and last to get published. The trouble is, any professional reader owes a safeguard against recommending him an unsalable book.

It is an extravagant but I hope, therefore, that altruistic academic publisher may one day look at the interests of novelists as distinct from those of poets. And there is already in existence an institution which could make it easier for them: so, the creative writing school attached to American universities, where visiting teachers might be employed to pound promising cullow fictions into a publishable shape. If there was an academy press to hand then it could be this early surgery as an exercise in its own editorial attention, so that manuscripts were submitted ready on them. It would be to suppose that any university publisher would want to go on publishing the novels thought unacceptable by commercial firms, but it is the way which they might start on fiction, if they ever ever do, let us follow the advice given by David and practise it on a scale and convincing scale.

old positivist dream of removing uncertainty from human life.

Some people say that the resignation of the General means the end of "participation". In which case it is natural to wonder what will become of that interesting experiment in participation that has been taking place at the Bibliothèque Nationale. "Les événements" of last May and June were marked in the Bibliothèque Nationale by a gentleman haranguing the Reading Room and demanding reforms. The result was the creation of an Association des Lecteurs, which did not always have very good relations with the administration. However, it was decided to create a Comité Consultatif des Lecteurs, and that this committee should be elected by readers. The committee has twelve members, and is made up of eleven different categories, including the different grades of university teacher and research worker, journalists, members of the liberal professions, and "hommes de lettres et d'intellectuels". Foreign readers were allowed two representatives.

The elections were very French. There was first of all a profusion of candidates (thirteen University Professors for one place, and no less than ninety-five foreign contestants for their two places). These candidates were allowed to distribute propaganda and an attempt was made to establish lists of twelve, so

that people were urged to vote for the whole list. One candidate tributed a photograph of himself, his "amis lecteurs et électeurs", to another candidate, urging the electors to refuse all false dialogue and participation, promised to turn the "pseudo comité consultatif" into a "comité de révolutionnaire". But abstentionism higher than in most French elections. Of the 10,000 readers who were invited to register themselves as voters, only 2,755 actually did so. Of the 1,545 that voted, the highest number of votes went to Simone de Beauvoir, who got 519 and beat the category "hommes de lettres et d'intellectuels". Raymond Picard, who was elected, will represent the professors. In fact it was the first time by the readers' association which was victorious in all but two of the categories (including the foreign). These candidates have promised work for reform, many of which are easily foreseeable, such as an extension of opening hours and an increase of reading-room space. The long-term they are mainly concerned with the catalogue. During the elections, they made a decision on the often-debated plan of building an entirely new Bibliothèque Nationale, either in the new place, or in the old one, or in the periphery. At all events, it is interesting to see how successful will be in what they have called "cette oeuvre de réflexion et de création".

From our backlist

We still have in print *Songs of Two Savoyards*, 1891, by W. S. Gilbert and A. Sullivan, 21s. On looking in our archives we were delighted to find a letter from Gilbert, in negotiating the royalty agreement, saying: "I am content to take 1/6s. as before; provided that Sir A. Sullivan is not paid at a higher rate than this. If he is, then I must be paid at the rate at which he is paid." The letter is dated 10 May, 1891.

ROUTLEDGE & KEGAN PAUL

Knowledge of Language

NOAM CHOMSKY

Chomsky is giving six John Locke Lectures in the University of Oxford, the Sherman Memorial Lectures at University College London, and a course from the first of the John Locke Lectures given in April 29.

These lectures, I want to discuss, are technical questions internal to the theory of language. I will sketch some of the questions that I will discuss, and I will try to show that they are potentially of more interest than they appear to be. I will try to show that they are potentially of more interest than they appear to be. I will try to show that they are potentially of more interest than they appear to be.

There is, in fact, an interesting issue. Every animal communication system that is known operates on one of two principles: either the principle of the speedometer, as described a moment ago, or else a principle of strict finiteness; that is, the system consists of a finite number of signals, each produced under a fixed range of stimulus conditions. Human gestural systems are not well understood, but it is reasonable to suppose that they too observe these limitations. Human language, however, is entirely different. A person who knows a language has mastered a set of rules and principles that determine an infinite, discrete set of sentences, each of which has a fixed form and a fixed meaning or meaning-potential. Even at the lowest levels of intelligence, the characteristic use of this knowledge is free and creative in the sense just described, and in that one can instantaneously interpret an indefinitely large range of utterances, with no feeling of unfamiliarity or strangeness—and, of course, no possibility of "intruspecting" into the processes by which the interpretation of these utterances, or the free and creative use of language, takes place. If this is correct, then it is quite pointless to speculate about the "evolution" of human language from animal communication systems. It is an interesting question whether properties of human language are shared by other cognitive systems. But no dogmatic assumptions are in order: that much seems clear.

The set of rules and principles that determine the normal use of language I will refer to as the "generative grammar", or simply the "grammar" of the language. The linguist is concerned to construct a theory of the grammar of the speaker-hearer, the person who knows the language. The latter is the object of the linguist's study. He cannot, of course, observe it directly, and can only attempt to construct a theory of the speaker-hearer's grammar, making use of whatever evidence he can obtain by observation or introspection, all such evidence, of course, being fallible and subject to correction and revision.

What is postulated is to have a certain mental constitution which is characterized by the linguist's theory. There is nothing mystical about this approach, contrary to what is sometimes believed. It is precisely the approach that would be taken by a scientist or engineer who is presented with a black box that behaves in a certain fashion, let us say. The scientist will try to construct a theory of the internal structure of the device. If he is unable to investigate the physical structure of the device, he will not hesitate to ascribe to it a certain structure, certain components with specified interactions, perhaps a certain system of internally represented rules and principles, if this turns out to be the most successful theoretical approach. There is no reason to adopt some different standpoint when the object under investigation is the human being.

In the case of the black box, the scientist may be mistaken in attributing to it an abstract grammar as its internal structure. He may be wrong in postulating that a specific set of rules and principles has been internalized by the device as an element of its "mental state," if one wishes to use this terminology. He may be mistaken in supposing that

generative capacity of restricted finite automata, and there has been much effort—so far inconclusive—to place human languages in a reasonable hierarchy of restricted infinite automata, in terms of generative capacity. Wells's formulation, then, completely misconceives the issue.

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model the wrong rules and principles, or more deeply, in that he has taken entirely the wrong approach to understanding the device. My belief that the theory of mind is best conceived in these terms is grounded in two sorts of considerations. First, its success in explaining a variety of phenomena. Second, the difficulty of constructing a coherent alternative. I will discuss the first kind of grounds in subsequent lectures. Let me turn briefly to the second.

On the surface, the behaviourist account of language use proposed by many philosophers, psychologists, and linguists, appears to be a genuine alternative approach. However, the behaviourist alternative, as actually formulated, contains so many escape-hatches that it ultimately has no empirical content whatsoever, so far as I can see. The matter is worth a few moments' discussion, since the development of the behaviourist approach in psychology and the social sciences has been heralded as a major breakthrough. My personal opinion is rather different. I think that despite real achievements, it has turned into an intellectual and social calamity. However this may be in general, the behaviourist position with regard to language collapses when the issue is pressed.

I think that Quine's recent writings are quite informative in this regard. Quine has been the leading and certainly the clearest exponent of a behaviourist position with regard to human language, its use and acquisition. He has frequently indicated that he sees himself as developing a view rather like B. F. Skinner's. The latter proposition, incidentally, seems to me without content. Skinner, in far as I can see, has no position at all with regard to human language. He has made a variety of terminological proposals; in particular he insists that the words "stimulus", "response", "reinforcement", and several neologisms he used in describing language use, but he proceeds to deprive these terms of any content. For example, his notion of "reinforcing stimulus" includes as a special case stimuli that do not impinge on the organism at all, but are merely hoped for or imagined. Quine, too, uses the term "reinforcement" in a purely ritual fashion. Thus he suggests that the child's reinforcement is the "corroboration" of the speech community. Anyone would agree that corroboration usage, that is data, is required in language learning. Quine in fact insists that his behaviourism is virtually empty. In his most recent discussion of this matter (Haug, ed., op. cit.) he rejects the restriction of "behaviourism" to the theory of conditioning, and says this: "When I dismiss a definition of behaviourism that limits it to conditioned response, am I simply extending the term to cover everyone? Well, I do think of it as covering all reasonable men. What matters, as I see it, is just the insistence upon couching all criteria in observation terms." All conjectures, he says, must "eventually be made sense of in terms of external observation". This is, to be sure, a sense of "behaviourism" that would cover all reasonable men.

Quine states explicitly that "conditioning is insufficient to explain language-learning". In his *Word and Object* (1960) Quine states that a theory, in particular a language, can be characterized as "a fabric of sentences variously associated to one another and to non-verbal stimuli by the mechanism of conditioned response". On the face of it, this definition seems inconsistent with the assertion that "conditioning is insufficient to explain language-learning". If the latter is true, then a language will not be a fabric of sentences and stimuli associated by the mechanism of conditioned response.

The problem already arose in *Word and Object*. Here he specified three mechanisms by which "sentences can be learned": three mechanisms for language-learning. The first method is association of sentences with sentences; the second association of sentences with stimuli. These two methods would, it is true, lead to a fabric of associated sentences and stimuli. But there is a third method that is left rather obscure in *Word and Object*, namely, learning of sentences by what he calls "analogic synthesis". I quote in full his discussion of this notion:

It is evident how new sentences may be built from old materials; and volume of material is increased by the process of analogic synthesis. The process is, in fact, a kind of "analogic synthesis". I quote in full his discussion of this notion:

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Fitting tribute

MAYNARD MACK and JAN GREGOR
(Editors): *Inaugural Worlds*,
486pp., Methuen, £3.15s.
H. C. SOUTHAM (Editor): *Critical
Essays on Jane Austen*, 206pp.,
Routledge and Kegan Paul, 35s.

The first thing to be said about *Inaugural Worlds* is that it is worthy of the man it commemorates. After two memorial tributes to John Butt (by Dennis Hay and by James Sutherland) there are twenty-three articles by an unusually distinguished list of transatlantic contributors, and these are followed by a list of Butt's publications (typed by G. D. Casanall). Maynard Mack and Jan Gregor have assembled an impressive volume.

John Butt is probably most widely known as the editor of the Twickenham edition of the poetry of Pope, which has become more accessible since he published a one-volume condensation of the original six volumes in 1963. But one of the reasons why his death in 1965 was felt as such a serious loss was that his much-needed authority in the field he did so much to establish, the scholarly study of Dickens, was lost. Butt's legacy includes *Dickens at Work*, on which he collaborated with Kathleen Tillotson, with whom he also initiated the Clarendon Edition of Dickens's novels, and it is sad that we shall not now have his edition of *David Copperfield* in that series. However, this interest in Dickens has encouraged the editors of *Inaugural Worlds* to devote it entirely to essays on English fiction.

The ground covered in this extensive collection is very wide: the articles begin with Congreve and Defoe, and consider, among others, Fielding, Scott, Dickens, George Eliot, Hardy, Lawrence, Joyce, and Evelyn Waugh. The piece closest to John Butt's own concerns is appropriately provided by Kathleen Tillotson; her "New Readings in *Dombey and Son*" is a further illustration of the importance and rewards of subjecting Dickens's texts to close editorial scrutiny. K. J. Fielding, Butt's successor to the chair at Edinburgh, writes interestingly on *Hard Times*. It is perhaps ironic that a novel so much concerned with the willful effects of mere facts should itself stand in need of them. Since *Hard Times* was entangled into its present form by Dr. F. R. Leavis, it has become a cardinal piece of evidence for those who present Dickens as a searching critic of nineteenth-century society, but there has been considerable disagreement about what aspects of the contemporary scene the novel really reflects. Professor Fielding has here made it clear that what among other things needs to be taken into account is the discussion between Dickens and Miss Burdett-Coutts about the educational reform movement led by Lord Ashburton. Another useful contribution comes from Gordon S. Haigh, the biographer of George Eliot, who demonstrates authoritatively that the character of Klesner, in *Daniel Deronda*, was not—as has been commonly thought—based on that of Liszt, but was rather suggested by the Lewesses' acquaintance with Anton Rubinstein. A further item, of which John Butt would certainly have approved is "Scott and the Art of Revision", in which Mary Lascelles investigates, with her accustomed finesse, a certain disingenuousness in Scott's disavowal of literary care and pains.

In the interests, perhaps, of compiling a substantial volume, the editors have also included some essays which ask to be more indulgently viewed. Bonamy Dobrée's apology for Surtees is surely too amiable ("the whiff of good strong country air is with him wherever he goes"); Cleanth Brooks's paper on *Olympe* is discursive and exegetic by uneasy turns; and the only articles on recent fiction—Andrew Rutherford on Waugh's *Sword of Honour* trilogy, and Sylvère Monod (Butt's fellow-Dickensian) on Rayner Heppenstall—adopt unconvincedly fulsome attitudes towards their subjects.

The interest of much else, however, outweighs such reservations. Jan Watt shrewdly considers the relationship between Henry James and Conrad,

and quotes some hair-raising examples of the Old Pretender's manner. Thus it is that I throw myself upon the use of this violent machinery" writes James, apologizing for having a letter typed. J. C. Maxwell and Jan Gregor usefully continue the critical debate on Hardy's *The Mayor of Casterbridge* and *Jude the Obscure*, and Peter Ure doubts whether George Moore achieved much by revising some of his earlier novels so extensively.

Most of the papers in *Inaugural Worlds* run to between ten and twenty pages, but two more substantial pieces remind one that this standard length is not necessarily the appropriate or convincing one. Mark Kinkead-Weekes's discussion of the evolution of Lawrence's *The Rainbow* and *Women in Love* in the light both of the available manuscripts and of Lawrence's study of Thomas Hardy and his *The Crown* suffers, if anything, from trying to do too much in its forty pages, but it is an article of very considerable value. This sort of sympathetic but scholarly investigation is very much the kind of thing that Lawrence criticism now needs. Equally helpful is C. J. Rawson's "Gulliver and the Gentle Reader", an attractively written account of the way Swift's aggressive personality is felt by the reader, in spite of, or in addition to the various masks, ironies, and illusions to which he was so addicted. Mr. Rawson's subtle and judiciously balanced discussion of the vexing Book Four of *Gulliver's Travels*, the editors of *Inaugural Worlds* are to be congratulated on securing—with so much else of interest—these two important essays.

Inaugural Worlds contains no essays on Jane Austen, but the volume edited by H. C. Southam, *Critical Essays on Jane Austen*, gives some evidence of the present state of Austen criticism. Perhaps it is partly the combination of great surface confidence and an underlying evasiveness that makes Jane Austen's works so capable of endless discussion: the novels, apparently so secure in their judgments, seem themselves to elude just summary. Quite simple inquiries (what, for instance, was Jane Austen's real attitude to *Pride and Prejudice*?) grow disconcertingly more difficult to answer the longer they are pondered. Certainly, it is the more confidently discursive accounts of Jane Austen that were, least well. Tony Tanner's essay on *Mansfield Park*—substantially the same as his introduction to the Penguin English Library edition of the novel—treats it in a schematic manner which owes a great deal to Lionel Trilling's celebrated piece. There is much talk of the passive Christian heroine (also, of course, a suffering consciousness of the Jamesian kind), about the dangers of acting to the self, about the significance of the earl's "Speculation". Mr. Tanner even

repeats his hilarious suggestion that the gate at Southerton for which Mr. Rushworth has trouble in finding the key symbolizes his fiancée Maria's virginity.

Fortunately, however, most of the essays in this collection are less academically orthodox. Trilgial Brophy uses Jane Austen's juvenile *History of England* as a piece of psychological evidence in a way that is at least light, bright, and sparkling. Rachel Trickett considers, in the light of nineteenth-century attitudes to Jane Austen, some of the limitations of present critical approaches. Angus Wilson maintains that the deliberate restriction of range in the novels is accepted too lightly, and that her art was deformed and her view of human nature impoverished by it. Mr. Wilson strikes a dissentient note reminiscent of D. W. Harding's well-known "Regulated Hated" article, and it is a little odd to find that Professor Harding's piece in this volume is a very muted discussion of the problems of reconciling the presentation of character with the use of caricature.

The two freshest essays out of the ten in *Critical Essays on Jane Austen* are by John Bayley and Robert Garis. Mr. Bayley writes on "The Irresponsibility of Jane Austen" with a characteristically brilliant and blithe refusal to be intimidated by received opinion. Jane Austen, he suggests, is a writer with whom we have an essentially familiar relation, one of "enveloping intimacy"; we are involved in a community which Jane Austen herself regards as given. And it is her very imprisment in that society that liberates her creative powers: "it is because she did not need to invent her world that Jane Austen truly invents her characters". As we might expect, Mr. Bayley proceeds to suggest an affinity in kind if not in size between Jane Austen and Tolstoy. This essay needs, in order to be fully understood, to be related to John Bayley's ideas about personality in literature, as expressed in *The Characters of Love* and elsewhere; but, even on its own, it is immensely suggestive.

Very rewarding, too, is Robert Garis's piece, "Learning Experience and Change". Mr. Garis sees the learning process, of one of the principal characters as central to Jane Austen's novels—a familiar enough proposition. But he proceeds to divide the novels into two categories: the unsuccessful, too patently wilful contrivances which dramatize the theme in *Sense and Sensibility*, and the offensively creative and flexible presentation of the development of Emma's mind. Robert Garis studies with generous sympathy and firm judgment the struggles of the novelists to subdue herself and her material into successful art—so much more interesting and creative a task than the earnest, exegetic justification of whatever happens to have been the result.

For beginners

LEIGHTON HODSON: *William Golding*, 116pp., Oliver and Boyd, 18s. (Paperback, 10s.).

Mr. Hodson's little book in the "Writers and Critics" series is an introduction to the novelist, with the qualities and limitations that term implies. It covers the ground in the most direct way: a biographical introduction, followed by chapters devoted to the novels in chronological order. It assumes no prior knowledge on the reader's part, either of William Golding's ideas and literary peculiarities or of the four books on his work that have been published in the past five years. It explains the novels with careful attention to the problems of interpretation that have most troubled Mr. Golding's critics (the "gimmicky" endings, for example). It contains a full bibliography. In short, it is a satisfactory introduction.

The best of the "Writers and Critics" books have been a good deal more than that, however, and Mr. Hodson must be faulted for not adding substantially to the existing body of Golding criticism. It is a pity that

more as an admirer than as a critic, and has squandered space (of which there is none to spare in this format) in defending his subject against the judgments of forgotten reviewers, while ignoring away from negative criticisms himself. A writer, so firmly established in the modern canon as Mr. Golding now is, scarcely needs such fierce defenders.

What he does need—or at least what criticism of his novels needs—is a more elaborate consideration of his fabulous forms, and a fuller examination of the formal consequences of his moralizing bent. For his uniqueness surely lies in this; that he is a fabulist and a moralist in a time not notable for either his fables or his morals. Some of the critical conclusions of such considerations will devalue the limits of his remarkable talent; but until the limits are noted, criticism is likely to be simply admiring, exegesis. William Golding's novels invite such exegesis (which is one reason for their popularity in the classroom), but they deserve better. If it is not enough, then, to say that Mr. Hodson's book is an introduction

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Der Romanstreifer und
Flaubert hat sein Leben
schwierigkeiten und seine
gegründet. Die Geschichte
Sammlung von seinen Romanen
und Romanen liegt hier
Deutsch von

mental Europe there are
University presses in any
comparable to the ave-
institutions of Oxford
bridge or even to the more
active the less active proves
United States and of redbrick

the main reasons is natu-
rally easier to be a scholar
in a country whose lan-
guage is nearly one fifth of
the world and is widely
read world of scientific and
knowledge. Another rea-
son is the universities.

to start a publishing house
is able to handle capital
university have no
and, even if they had, they
be allowed to invest in
advantages. Whatever their
may be, few of them are
possibilities, and even those
would have a free hand
engagement of funds.

except the case of French
is typical. They are
to hold property, to buy
to specialize interests and to
regard, but they are strictly
to do any commercial busi-
ness. They cater for a
and rent their lodgings
national agency. Of course
and book-selling could be
among "les oeuvres soci-
commodities is an ingrained
bourgeois minds.

only way to dodge the rule is
"Cot de 1901", which est-
a liberal statute for non-
university. We resorted to
social strategies in Bordeaux
years ago when we founded the
Institut for Société Bordelaise
Diffusion des Travaux de
de Sciences Humaines). The
was laid out by a few mem-
bers of the Faculty as "subscriptions
books", the maximum allowed
each subscriptions being
member. The Sobodi
purpose of getting printed
very badly needed texts
be found on the commercial
the Diderot's *Fils Naturel*.
had long overdue these.
proven profitable and
have made enough money
in more ambitious enter-
prises except to associations
d'utilité publique". A
rather difficult to obtain
and. Anyway the margin
enjoyed by such associa-
tions is extremely narrow.

But in France there is no
alternative to working on a
basis even under a non-
profit. Therefore there cannot
be an institutional link between
university or faculty and a
publishing house, however
small and disinterested.

A independent organization
was attempted in the
years back when the
Universitaires de France was
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publishing house. The P.U.F. was a
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A short cut to communication

BY ROBERT ESCARPIT

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It soon turned out that the work
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The subsequent lack of funds has
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The third and main duty of a uni-
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Edited by Ludwig Hartley and George Core. Eighteen essays by Robert Penn Warren, Cleanth Brooks, Eudora Welty, Cleanth Brooks, John W. Aldridge, Roy H. West, Jr., and other hands (including the *Paris Review* interview). There are estimates of the major stories and the criticism, and the latest bibliographical to date. LC 69-17448. SBN 0201-0000-1. (July) \$7.50/63s

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By Norman D. Brown. A perceptive study of Webster's presidential aspirations in the changing political climate of his times. LC 68-54089. SBN 0203-0231-7. \$7.50/63s

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light to university presses. There is no reason why the common reader who wants to have facts rather than fiction should not be given books by people who know the facts, and there is no reason why academic works should be systematically unreadable. This may seem obvious in Britain where there is among scholars a long tradition of the "elementary, my dear Watson" style coupled with a desire - which only sometimes verges on snobbery - to sound as impenetrable and as impenetrable as possible.

Not so on the continent, where, as everybody knows, academic books are mainly judged by their gross weight of printed paper and the abundance of their appendices, indices, tables, footnotes, and other items of ostentatious erudition.

Naturally enough publishers shrink from printing and selling at their own risk such unwieldy artefacts. The truth is, however, that, stripped of their academic paraphernalia, most of them prove quite palatable reading. And if they do not they certainly should. What with its dissertations and theses of all sizes and types, any faculty library holds a wealth of first-class general publishing material which only needs some rewriting. Not everybody is endowed with literary talent, but any intelligent man should be taught to write simply, clearly and pleasantly. Sooner or later creative writing will have to be introduced as a major item in the curriculum of any student likely to publish some day the fruits of his research. And if creative writing gains a foothold in universities, there is no reason why university presses should not serve as test beds.

That is day dreaming, of course. We have no university presses. But we might perhaps have something which would serve the same purpose and fulfil the four main duties I have tried to define.

Paradoxically enough, it is in Brazil that I have found the pattern which in my opinion would best meet the needs of the West European universities. The Editora Universitaria of São Paulo does not publish books in the normal sense of the word. It

works through contracts with private or public publishers, its main organs being an executive board, a scientific panel, a planning office and a technical office. It may approve existing or intended publications submitted by publishers, it may suggest new ones, it may offer to publishers works prepared on the campus, it may demand modifications or adaptations, and in all cases it submits the printer's estimate and the pricing to a close study. In exchange for which, approved books appear under its seal and it guarantees the sale on the campus at a minimum number of copies bought from the publisher at a discount.

Such a system could easily be adapted to European conditions. It could also be extended. As we have seen it is impossible nowadays to isolate the scholarly book from the general pattern of communication. It is even doubtful whether a traditional university press, however powerful and wealthy, can cope with the duties imposed by the new dimensions of the educational and scientific computer networks. There is no clear distinction between book publishing and the exchange of information on computer networks. There is no clear distinction either between academic and general reading. If tomorrow's universities are going to be open shops and no longer walled-in seats of privileged culture, their communication channels must differ considerably from what they have been in past years.

In other words, the university press target is an obsolete one and Continental universities must aim beyond it. There is no need for them to enter the trade, especially as the trade pattern may undergo radical changes in the coming years. What they should set up is a machinery for the dissemination of thought competent to cope with any given economic system, socialist or capitalist, as well as with any new communication technique which may develop in the future.

(M. Esquivel le Directeur de l'Institut de Littérature et de Techniques Avancées de Mowat at the University of Bordeaux.)

Child's eye view

JEAN LOIZE: *Alain-Fournier*. 526pp. Paris: Hachette. 45fr.

The fiftieth anniversary of the first publication of *Le Grand Meaulme* fell in 1963, and since then there has been considerable activity, of varying nature and quality, centred on the book and its author: in that year, Mme. Rivière issued her vast *Vie et passion d'Alain-Fournier* in which she sought to defend her brother's reputation by launching a virulent attack on his last mistress, Mme. Simone; in 1964, Mme. Simone riposted by publishing seven of Alain-Fournier's more passionate love-letters in *Le Fugitif*; *Littérature*, a very comprehensive Alain-Fournier Exhibition was mounted at Bourges, and Michel Guimard produced his excellent psychoanalytic study, *Incognoscible et immuable dans "Le Grand Meaulme"*; 1967 witnessed the world première of the film adaptation of *Le Grand Meaulme* which was accorded a mixed critical reception in France and has still to be screened in Britain; 1968 saw the publication of an English school edition (by Methuen), a full critical edition with maps and early drafts (by Harrap), and finally, at the turn of the year, a massive biography of Alain-Fournier that is all but definitive.

M. Loize's book is a vast museum of information, well set out and exhaustively documented. Every branch of Alain-Fournier's family tree is traced with loving care right back into the seventeenth century, and a biographical sketch is supplied of every ancestor, however remote. Full particulars are provided of the friends Alain-Fournier made at school and in the army, of the prizes he won and of the examinations he failed. The range and minuteness of M. Loize's inquiries is at times staggering: when Alain-Fournier attends a garden fête in London in July, 1905, M. Loize produces eye-witness accounts from the *Chiswick Times* to tell us what the weather was like and what

the guests were wearing; when Alain-Fournier says he is moved by the spectacle of a sleeping baby while on army manoeuvres in the summer of 1908, M. Loize is able not only to identify the baby beyond peradventure but to report what happened to it in later life, when it married and how many babies it produced in turn. Inevitably M. Loize's indefatigable researches have unearthed a great many facts that are wholly new, in particular about Alain-Fournier's early life before the traumatically brief encounter of June, 1905, about his Army service and about his work as a literary columnist in the period 1910-12. Yet the portrait earlier biographers have already drawn of Alain-Fournier does not need to be seriously retouched. He remains the embittered idealist, progressively disillusioned with life because he has failed to keep the promise he believed it had made to him in childhood and early youth.

The chief criticism that can be made of M. Loize's biography is that his powers of discrimination do not always match his industry and that he is rather more interested in collecting facts than in analysing their significance. Alain-Fournier's activities seem to exercise such a fascination for him that they are all given equal value. The essays he wrote at school and the literary gossip he contributed to *Paris-Journal* are accorded much the same attention as the evolving plans of *Le Grand Meaulme*. On the *Le Pays* novel stage of the novel's genesis, he is quite surprisingly ill-informed; one chapter-fragment which he dismisses airily as "un certain Dialogue" is not merely identified in the Harrap edition as *Dialogue d'Approche de Noël*; it is printed in full in the appendix.

In spite of its shortcomings, M. Loize's biography is likely to remain the standard reference book on Alain-Fournier for some considerable time to come. It is all the more regrettable, therefore, that in a work so minutely detailed there is no mention of

Poet's eye view

JAMES KILROY (Editor): *The Autobiography of James Clarence Mangan*. 36pp. Dublin: Dolmen Press. London: Oxford University Press. 11s. 6d.

Edgar Allan Poe, James Clarence Mangan, Thomas Lovell Beddoes, the nephew of Maria Foveel Beddoes, all led tragic lives and all died in the same year, 1849. Mangan had started to write his autobiography, but completed only five brief chapters. These chapters appeared thirty-three years after his death in *The Irish Monthly*, a Jesuit periodical, to which Oscar Wilde, W. B. Yeats and Katherine Tynan contributed poems. Dr. Kilroy found that errors of transcription appear in the text, and he has corrected them in this first publication in book form from the original manuscript in the Royal Irish Academy.

Mangan, like Thomas Moore, was the son of a Dublin grocer and, in a blunter phrase, he compares his father to a human housewife, adding: "I have an inward feeling that to him I owe all my misfortunes." At the age of eleven, Mangan was sent to Mr. Courtney's Academy in Derby Street, not far from the birth-place of Swift. On his first day at school the master asked his class: "What is a parenthesis?" No one could tell him except the new comer.

"Sir," said I, "I have only come into the school today, and have not had time to look into the grammar, but I should suppose a parenthesis to be something included in a sentence - but which might be omitted from the sentence without injury to the meaning of the sentence." "Go on, Sir," exclaimed the master, "to the head of the class." With an emotion of barely repressed tears, I assumed the place allocated me; but the next minute found me once more in my original position. "Why do you go down again, Sir?" asks the worthy pedagogue. "Because, Sir," I cried, "I have not deserved the head place; give it to this boy!" and I pointed to the lad who had all but succeeded.

Unfortunately Mangan senior lost his business through his improvidence and foolish loans. Children are still

sent out to work at the age of ten or fifteen and the burden of an entire family.

For myself, I scarcely like to think of my own condition, but since learned to consider that my instrument which an all-embracing made use of to cure the ills of that rebellious and gloomy that smouldered like a volcano. My dominant passion, as I stated it, was Pride.

No doubt this pride was a serious awareness of his own limitations. As an apprentice, he was heard of only in the streets of his office, and he shrank from his office colleagues. My nervous and hysterical, almost verged upon madness, seemed to myself to be a dangerous and serpentine and all hideous and monstrous and writhed and hissed around me, charged their slime and venomous person.

One may suspect that the indulgence in dismal thoughts result not only of the work of his circumstances in his mind but also of his addition to the and of him. As Dr. Kilroy writes in his preface, Mangan's editor, the late D. L. O'Connell, estimated the number of poems at more than 800, them having appeared under pseudonyms. Both professions, original experiments in form must have given the extreme pleasure, despite his appeal for sympathy.

In the last chapter of his autobiographical fragment Mangan, now, during the course of his walk, he sat down on a bench by a streamside to look at the people passing. He was a fashionably dressed man and they fell into a long line of overhauling. One knight-impression that Mangan, but limited his memoirs, and turned his gloom.

Soviet unions

McAuley: *Labour Disputes in Soviet Russia, 1957-1965*. Clarendon Press: Oxford. 22s.

Understanding has been by the belief that Russian workers are, or should be, or that they could, like British, as a French trade unionist, too, differ pretty widely from another. Russian trade union only an embryonic existence before 1905; and after that day played no active part in the strikes of 1917. After the victory, they were hampered by the fact that their affiliations were more often Menshevik than Bolshevik. The civil war and the period brought about a sharp break between the trade union and the party; and, with the end of planning and extensive industrialization at the end of the 1920s, the unions were integrated into the industrial machine of the Soviet economic policy.

McAuley, in his preface, comments on the fact that there is a "normal" union pattern and consequently, the unions were governed by the Soviet economic policy. As Dr. Kilroy writes in his preface, Mangan's editor, the late D. L. O'Connell, estimated the number of poems at more than 800, them having appeared under pseudonyms. Both professions, original experiments in form must have given the extreme pleasure, despite his appeal for sympathy.

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Caribbean problems

McAuley: *Contemporary Caribbean Problems*. Clarendon Press: Oxford. 22s.

McAuley's previous study, *The Caribbean*, was better known as a general reader. This new type piece of *Contemporary Caribbean Problems* and *Contemporary Caribbean Problems* will, it is hoped, fill the launch-pad of students, politicians and scholars in search of detailed information. It is not to say that his study is so tumultuous and so complex that it is not possible to read it. But from a reader's viewpoint, Sir Harold Mitchell's introduction is a superb insight into the independence or post-independence of such countries as Cuba, Haiti, St. Kitts, the Virgin Islands and Guadeloupe.

The report of the sixth Workers' Control Conference, which was held in Nottingham in March last year, has been edited by Ken Coates and has been published by the Institute for Workers' Control as *How and Why Industry Must be Democratized* (122pp. 15s.). In his introduction, Mr. Coates points out that the conference, which was attended by 500 delegates, is part of a process which is beginning to take the issue out of the realm of general pietism into the field of immediately practical options for the whole trade union left, and both the papers submitted to the conference and the actual proceedings certainly indicate

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Romantic resemblances

LARRY R. FURST: *Romanticism in Perspective*. 366pp. Macmillan. £3.15s.

R. W. HARRIS: *Romanticism and the Social Order, 1780-1830*. 426pp. Blandford. £4. (Paperback, 25s.).

Romanticism in Perspective gets off to a rather shaky start: those, moreover, and nevertheless dot the page, and Dr. Furst's prose has about it that slightly artificial air of authoritativeness. ("The strange assortment of definitions advanced by some recent scholars has been ably and wittily surveyed by A. O. Lovejoy in his excellent article 'On the Discrimination of Romanticisms'") which usually heralds the doctorate dissertation for publication. But it soon becomes clear that she has serious business in hand, and as she warms to the task a degree of real eloquence supervenes.

Romanticism in this case means the Romantic Movement in English, French and German literature, and Dr. Furst's method for getting it into perspective is the somewhat Wittgensteinian one of looking for "family likenesses" between the three branches of the movement rather than for some single essential ingredient which makes them all romantic and leads to find which, of course, leads to the theoretical anarchy surveyed by Lovejoy. Hunting for family likenesses should also be more fruitful than tracing influences—the other favourite method in comparative studies of literature—because influences are in the end almost impossible to prove.

What might be the distinctive features of this family? Many possibilities suggest themselves, (which is why there is a problem at all), but Dr. Furst settles on three as being *prima facie* the most promising and devotes the three main sections of her book to studying them in detail. These are "Individualism", "Imagination", and "Feeling", and taking them in turn she inspects the three literatures to see how they rate.

What begins as a rather pedestrian-looking exercise soon opens the way to insight and understanding. If the French score high on the expression of feeling, for example, not to say, at times, on outright machish emotionalism, and display a "strange backwardness of the imaginative powers", we have to ask why this should be. The answer lies in the peculiarities of French social and literary history in the pre-romantic period up to 1820

in then cases which virtually ensured that French romanticism would be too much concerned with settling old accounts to be able to look very much to the future. True French romanticism perhaps only came with the Symbolists. In the same way, we can find good historical reasons for the fact that

Particular insights aside, one thing that does emerge from this study of literary romanticism is the sheer importance of the movement as an historical event. "In the context of the development of western literature, Romanticism appears as a tremendous creative renewal, of a force equalled perhaps only by the Renaissance", Dr. Furst concludes. "The really crucial innovation" was that "during the Romantic period for the first time the creative imagination was widely accepted as the main-spring of the arts". "The after-effects of Romanticism as a creative renewal", she suggests,

are still potent even today, for the Romantics opened up to many new possibilities that they themselves could often only grope their way, and it was left to their successors in the nineteenth and twentieth centuries to reap the full harvest.

Another implication through one which it was certainly beyond the author's terms of reference to spell out is perhaps the centrality of English romanticism to the whole movement when once those harvests of the nineteenth and twentieth centuries have been taken into account. The English Romantics' ability as Dr. Furst puts it "to keep at least one toe on the ground", the way in which English romantic poetry as Hazlitt put it "constantly clings to the concrete, and has purchase upon matter", begin now to look less like examples of old-fashioned English half-heartedness and muddling through and more like signposts towards the art of the future. How necessary these things seem today: how blind an alley the other-worldly path of the *Fahnenwäcker* and their heirs the Symbolists now seems to have been. But how valuable it is to have these paths charted; *Romanticism in Perspective* has moments of looking textbookish, but others in

which it displays a real speedwriting power.

There is hardly any speculation at all in Mr. R. W. Harris's *Romanticism and the Social Order, 1780-1830*, but it is a useful survey of the thinking of the time, and the English romantic writers and certain others like Burke, Paine, Cobbett and the Evangelicalists take, in one chapter, of certain painters and architects on social questions. On the face of it Mr. Harris has done his job well, and the views of his chosen authors are set out with mastery conciseness and a mass of telling quotation. But why were these particular authors chosen? Because they seemed important in their own time? Or because they seem important to us now? Or because mostly—they were artists? One does not always expect an historian to be a sociologist of knowledge as well, but a man in that direction can be reassuring. Why do we get a whole chapter on Southey but only two incidental mentions of Leigh Hunt? Why is Hazlitt left to seem such a marginal figure? There are answers, no doubt, but we ought to be told what they are. As it is, one cannot help feeling that this book is more of a homage to the romantic artists, for having social thoughts at all than any kind of critique of what they actually thought.

On his historical home ground Mr. Harris is a reliable enough guide, but when he takes off into literary analysis he does not always deserve to be followed. His views on Keats—whose social thinking was of course less developed than most of the others—are particularly shaky. He takes Keats's remark about the eagle and the truth to mean that what is really needed is philosophical poetry; he perpetuates some old nonsense about "heavenly truth" (Walter Jackson Tate cleared this up in two pages in his *John Keats*; he says that Keats "regarded the poet as a kind of mirror held up to nature, reflecting rather than creating" to Quincke's thing to say, nowadays, of any romantic artist); and he oddly includes Keats in a list of artists who "found the intellectual atmosphere of England ungenial, and preferred to live abroad". The book is also riddled with misprints, including five in a single stanza of the "Ode to a Nightingale". But, with all these faults, *Romanticism and the Social Order, 1780-1830* is a helpful addition to the inter-disciplinary work now available on the Romantic Movement and should serve a valuable purpose in the increasing number of schools and universities where these things are studied.

like letters show us more about his character and temperament than we glean from Voltaire's personal correspondence" hollies the understanding: the love-letters (and the later ones) in Mme. Denis by themselves give the lie. But Dr. Perkins is keen to strike a contrast between Diderot and Voltaire, and she tends to do this at the expense of Voltaire.

One other limitation makes this book more narrow than it might have been. The opening chapter on current trends in psychological theory sets the tone by drawing its material mainly from academic psychology. Proud, for instance, is never mentioned, which seems barely credible; existentialism is briefly referred to, but Sartre escapes notice; and Roland Barthes, who seems highly relevant to the later discussion of language especially where Diderot betrays strong hints of the semiological approach Barthes has been fostering, is likewise passed over. Yet it is precisely by the evocation of such links that the full significance of Enlightenment views might be grasped.

There is, alas, no index or bibliography.

The Madrid publishers, Alfonsa have just published, in their *Libro de Bolsillo* series, *Thou to Me*, one of the best of all the chivalresque romances, which was not only spared the flames of condemnation in *Don Quixote* but described by Cervantes as "the best book in the world". The present edition is in two volumes (1955) and 540 pp. 100 ptas each.

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Catching up on university text book publishing in Hungary

FROM A CORRESPONDENT

prepare for exams. Most "notes", however, are not made with a view to publication in book-form. They remain as "notes" if the number of those specially interested in the subject is small, and there seems to be no particular need for a book of that kind.

What happens when it is proposed to turn them into a book? The "notes" are first submitted to serious criticism, from teachers at the university in question and the representatives of other universities concerned. After a lengthy debate they issue their verdict, stating why the "notes" can or cannot be published in book form. The recommendation of the university or that of a special committee is submitted to the Ministry of Culture, where the Council for Higher Education will decide on the list of textbooks to be published, both in the short and long terms.

No contract for a textbook is valid without the written approval of two competent readers and without the table of contents having been endorsed. The university department of Textbook Publishers employs readers, representing the main branches of science. They are required first to check the manuscript and to see whether the suggestions and ideas made by the official "readers" have been introduced, and if not, why they should have been rejected. Their report is then submitted in the respective department of the Ministry, which will finally approve the manuscript for publication.

Each script is gone over by two readers who have to be selected with the greatest care and represent the pedagogical as well as the scientific point of view. Their instructions are to judge a book on three grounds: subject-matter, scientific level, systematic presentation.

A reader has to deal yearly with four or five books, containing 480-

640 pages each. Textbook Publishers produce a yearly average of 40-50 new university textbooks, and 20-25 reprints. The manuscript of a textbook has to be ready for the press by the end of December preceding the year of publication, as it takes ten months to a year to produce a book.

The question of the size of a book is a serious one. Authors, without exception, are inclined to overstep the number of words stated in the contract. Overheads are always calculated according to the number of words contracted for and subsidies granted by the authorities concerned accordingly. If the books are longer, the overheads also rise, and the fund will not be adequate. It need not be emphasized that textbook publishing is not a paying proposition. It is equally the case that cultural products are not regarded as commodities in a socialist economy. The difference between the production price and the selling price is covered by state subsidies.

The publishers must also fix the print order for university textbooks. They are generally published in editions of from one to three thousand copies, according to how many students and experts are likely to buy them. The copies are handed over to the state Booksellers' Company, mainly on commission, because it is very difficult to calculate in advance the number of likely customers. Years ago textbook publishers were worried because many copies remained unsold; recently their main concern seems to have been that as soon as a book has appeared it is out of print. And even a book that sells normally can run out of print more or less unexpectedly, and its reprint may not be arranged quickly enough to meet student demand.

Textbook Publishers have recently asked the booksellers company to send them regular reports of their available stocks, though this still does not prevent a book from going out of print for some unforeseen reason. And however quickly a reprint is needed, authors seldom consent to it without making textual revisions because of the rapid developments in their particular field.

And what of the future? Since the university reform, new problems have arisen such as the question of university autonomy, of independent management for single departments, autonomous measures within faculties, more independence for the student and a considerable reduction in compulsory attendance. Curricula are thus bound to undergo changes, involving more systematic lectures, and less insistence on detail. Thus, textbooks are bound to become more specialized. On the other hand, this will encourage new types of auxiliary textbooks to develop, like the bibliographical publications of the Technical University of Budapest.

The question of university autonomy will raise another question, too. Will the departments of different universities agree to use the same textbook (or same "notes"), and if not, will it be worthwhile for the publisher to publish textbooks for a much smaller number of students? Should, however, closer links develop between the universities and those industries concerned with a particular branch of learning, there is a good chance that the editions of university textbooks will increase considerably in size.

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Diluvian dealings

W. G. LAMBERT and A. R. MILLARD: *The Babylonian Story of the Flood, with The Sumerian Flood Story* by M. CIVIL. 198pp. Clarendon Press: Oxford University Press. £3 10s.

Behind this book lies a fascinating story of international scholarly collaboration and detection. The Flood story has been known from cuneiform sources for almost a century, since the version which stands on the eleventh tablet of the Gilgamesh Epic was published in 1876 by George Smith. This was on the basis of a text which was found in the ancient library of Ashurbanipal, king of Assyria in the seventh century B.C., unearthed at Kuyunjik. It was established in 1936 that Smith had confused the obverse and reverse of the tablet. Meanwhile a much older version of the story had come to light from Babylonian sources at the turn of the century in tablets from the time of Ashurbanipal. From these it was clear that the Flood story was a part of what is now known as the Atrahasis Epic, dealing with the creation of man and his punishment through plague and flood for his offence against Enlil, the god of the earth. Further fragments of this larger story have come to light in recent years through tablets which have been discovered in widely scattered libraries or through excavations, or through known tablets which have been identified as containing part of the epic by scholars of various nationalities.

With ready cooperation all of this material has been put at the disposal of the learned authors of this volume, who have gathered together here all the known fragments of the story, save the Assyrian recension published by George Smith, and have pieced together their reconstruction of the story. It is certain that we do not yet have the whole of the epic, but this fine edition of what we do have is greatly to be welcomed. It should be added that there are surviving fragments of a yet older Sumerian form of the story, and this is given in a chapter by M. Civil. From classical sources there are accounts based on a lost work by Berosus, and included in brief extracts from other authors, and these too are translated in this volume. The Babylonian texts are given in facsimile, transcription, and translation, and there are scholarly notes and a glossary.

Ndembu rituals

VICTOR TURNER: *The Forest of Symbols*. 405pp. Cornell University Press. London: Oxford University Press. £7 2s. 6d.

Of unusual integrity would be the reviewer who could refrain from remarking that, in a collection of essays entitled *The Forest of Symbols*, the reader expostulates some difficulty in seeing the wood for the trees. Such a quip would be unfair in this instance, for Professor Turner makes his overall approach to symbolism quite clear in his opening essay—first delivered as an address in 1958 and too well known to warrant detailed criticism here. One might mention, however, the relativity of the author's Augustinian assumptions about man's lower nature and selfish drives. While perhaps less plausible, the Pelagian position of a primeval, noble savage remains a possible alternative to the fatal *Urmensch* of a Hobbes or Freud.

Professor Turner's concern, for conflict is especially apparent in chapter five, an article on "Witchcraft and Sorcery" previously published in *Africa*, 1964. Rather than be side-tracked into otiose discussions about the distribution of his material between the pigeon-holes of either witchcraft, or sorcery, the anthropologist would be better advised to spend his time and talents analysing actual behaviour as it proceeds through social time and space. Apart from the paper stressing the seminal

significance of the liminal period in rites of transition, the other important item included in the more theoretically slanted first section is Professor Turner's consideration of colour classification in Ndembu ritual. This too will be familiar to most students of anthropology. The author's hypothesis that the "human organism and its cerebral experiences are the *foris et origo* of all classifications" will delight not only the fervent Freudian but also those ethnologists who have recently resurrected the ball in a biological basis of behaviour.

The second part contains essays of a more strictly ethnographic nature. It opens with a portrait of Muchone, the Ndembu "don and dom" on whose exegesis of native ritual the author relies so much. There then follows a lengthy description of *Mukanda*, the Ndembu rite of circumcision. This, the only new material in *Forest of Symbols*, completes Professor Turner's previous analysis of symbolism in boys' initiation ceremonies and complements a similar study of girls' puberty rites (*Nkanga*) published in *Drums of Affliction*. While this account is extremely interesting, one wonders whether it was necessary to be so exhaustive, ethnographically speaking, and one wishes that the concluding theoretical considerations had been less concentrated. The remaining three chapters are concerned with symbolic themes in hunting ritual and medical practice. They contain much that will already be familiar to English readers of the *Drums of Affliction*.

Arcadian cults

GIULIA PICCALUGA: *Lykonia, an Arcadian Cult*. 245pp. Rome: Edizioni dell'Ateneo. Distributed by Parkers of Oxford. 38s. 6d.

Arcadia still consists of the plains and mountains which are the core of the Peloponnese; it is still the most peculiar and the least known province of what was once classical Greece, the richest in folklore and the most uninhabited in winter. Archaeologically its riches have hardly been scratched, and its history, in spite of an excellent monograph by Josef Hejnic published in English by the Czechoslovak Academy of Sciences in 1961, remains rather obscure. If only because the Arcadians in the classical period were a remote and primitive people. It is only in Arcadia, at Lykonia in the south, that we know of the survival into the age of Hadrian of what appears to have been a continuous tradition of human sacrifice. This nasty cult has attracted the eye of several scholars, particularly in the generation of Sir James Frazer and A. B. Cook, but its religious and mythological context and its social context are hard to penetrate; it has never been satisfactorily sorted out until now.

Archaeology can tell us little, or at least until today has told us little, of the circumstances of the cult and the sacrifice. The excavation of the mountain sanctuary by Konstantinos Sixty-five years ago was probably not thorough, and Signora Piccaluga believes that the human sacrifices which

were not surprisingly made in antiquity took place elsewhere. However, this may be her in a lively and learned way, this point onwards that the cult of Lykonia, in fact, was a secret agent pattern she traces can be seen in a questioning reader's mind. Signora Piccaluga and scholarly weight, simply that it would not be surprising Frazer. Her analysis of the stories of Lykonia, which reads impressively of many wilder books, is more and weaker evidence.

Signora Piccaluga does an interesting chapter to the history of water in Arcadian religious practice; this, perhaps overly literary, and Greece existed only in a neglected authors, and modern avatar, or vice versa, observe for oneself. But the and connexions she follows are in the end rewarding, into place. Of the rich new judgments one may say this comparatively short book, it is hard to single out the others, but if one should be given, it would be the of the priests of Pan, the Akas, founder of Arkadia, seems a long way away; it is in his time.

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The master of 'a Peculiar Talent'

BY EDWARD PLAYFAIR

Waken Scotland, from thy long Lethargic dream,
Stren what thou art, and he what thou shalt seem.

from *Calcutta, a Poem in Honour of Scotland, and the Scots Nation*,
by Daniel Defoe, 1707.

and the unsettled succession) and the position had been reached where Scotland would not agree without adequate security to her next King being also the King of England. England carried through counter-legislation and the choice became formally, and perhaps really, between union on the one hand and total separation with a danger of war on the other. If extreme measures were avoided and the two countries reverted to something like the status quo, "the true state of the matter was, whether Scotland should continue subject to an English ministry without trade, or be subject to an

English parliament with trade", as it was put later on by Baillie of Jerviswood, a leader of the Squadrone Volante, the middle party on whose votes the success of the Treaty was to depend.

At this point statesmanship took over, and a treaty of union was negotiated. The English, seriously worried but less emotionally involved, insisted on a total and incorporating union; the Scottish negotiators agreed. The English were generous on the financial provisions. Defoe gives a clear and detailed account of the negotiations.

The next and vital step was to get

the Treaty through the Scottish Parliament (there was never any trouble with the English Parliament). This was not easy. Nearly all uneducated and much educated opinion was against the Treaty. The Jacobites, of course, since it fixed the Hanoverian succession; but also the Cameronians and their friends, for fear of prelate, till they realized what company they were keeping. The strength of the opposition lay in the natural sentiment against giving up independence; its weakness, in their diversity of motives, which prevented them from acting as a team. As Defoe said in a letter, "there is an entire harmony in this country consisting in universal discord". The strength of the English case lay in common sense and absence of a practical alternative; its weakness in a total lack of popular attraction. To quote Baillie of Jerviswood again, "the Union is certainly preferable in our present condition, and of two evils the least is to be chosen".

Defoe went up to Edinburgh as Harley's secret emissary, as an open pamphleteer (and even, as the striking but cryptic admission at the head of this article shows, a poet), and as a financial expert whose knowledge was drawn on by the technical committee of the Scottish Parliament. It was a long and bitter fight; every minute of the Parliament begins with representations from burghs and counties against the Treaty; but the Government wisely refrained from organizing counter-representations and concentrated on gathering votes in Parliament; and the Bill went through.

Defoe's history is in one respect curiously incomplete. One has every detail of the debates, of the riots (of which there were quite enough) and of the representations; but he avoids what he calls the personal part of the story. That is to say, there is very little about how the majority got their way. One gets a picture of popular uprisings, constant objections, protests and the like; but on each vote there was always a Government majority. This was ensured by the conversion (guiltine, not bought) of the Squadrone Volante and by the strange failure at critical moments of the Duke of Hamilton, the key figure of the opposition. On all this Defoe is decidedly discreet: doubtless he did not want to add to the number of his enemies.

What impresses one most is the care for detail and the consistency and sense of the arrangements contained in the treaty. Of course, in the event, some things went wrong. In so far as this happened within the first year or so after the Treaty came into force, they are recorded by Defoe in so appendix. But the story as a whole is a lesson in statesmanship and an example of skilled negotiation, highly readable in spite of repetition and technical complication, thanks to Defoe's wonderful clear style. One has the added excitement of the fact that he is writing of things about which he felt passionately and in which he took an active part.

Why then is the book totally unavailable, except as a rather expensive rarity? What one wants, of course, is not a simple reprint but an edition well introduced and annotated by a Scottish historian. I

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have for years tried unsuccessfully to interest publishers in this project. In North and South Britain alike, I must admit, commercial publishers, since it would scarcely pay: the late Sir Stanley Unwin, a shrewd if cautious judge, once told me that he could have a fully edited text put into his hands free of charge, he would reckon just about to break even. But what about the university publishers? Or, perhaps, I should say, what about the academics, who should be jumping onto this fascinating enterprise and twisting the arm of their local press?

One must ascribe this inactivity, I suppose, to the extreme unpopularity of the Union as a subject. Mr. Moray McLaren quotes a friend as saying: "In Scotland being educated consists in being taught not to think about the Union." It is a dirty word, surrounded by taboos. Dutch girls must be wheeled naked across the stage in contemporary Edinburgh, but not the shocking story of our national schism. Mr. Prebble writes movingly about the disasters of Scotland before and after the Union; he has not yet, alas, touched the most interesting and successful of Scotland's ventures.

Of course the Union is dealt with by the way in every general history of England and Scotland—and much more than by the way in Trevelyan's *England under Queen Anne*—but Trevelyan apart, has any serious historical work been published on the Union as such since Dicey and Rait's admirable *Thoughts on the Union* fifty years ago? The late Dr. G. S. Pryde published the text of the treaty and of the relevant Acts in 1950, with a useful short introduction; but he would not have claimed it to be a major work.

Why, then, is the subject so unpopular? Partly, of course, it is due to the pantheism of nationalism. As a political movement, Scottish nationalism is—or should be—concerned with contemporary and practical issues; and nothing in the merits of the Union two and a half centuries ago makes it immune today from amendment or revocation. I am not

concerned with this issue, which is one of contemporary politics where the initiative must lie with the inhabitants of Scotland. But, by the same logic, it is permissible to hope, with Pryde, that

no change made hereafter should be the occasion for reviving those who, in 1706-7, did what seemed to them best for the two countries, or for regretting what has been a noble, unique and, on the whole, remarkably successful experiment.

However, contemporary feeling goes much deeper than this. I leave aside those people who think it inexpedient to study what they find distasteful, and you come to a hard core of militant nationalists, in whom the concept of the union is more important than the material welfare of a lot of individuals, particularly if those individuals are widely scattered. What shall it profit a man, they say, if he shall gain the whole world and lose his own Scottish soul? This view has recently been expressed with passion and eloquence, but also with a magnanimous regard for the case of his opponents (including Defoe), in *If Freedom Falls*, by Mr. Moray McLaren, the Belhaven of our times. There is no arguing with this view: either one holds it or one does not.

If one does not, there is as little mental contact with Mr. McLaren as there is between the speeches of Seaton of Plimden in favour of the Union and of Lord Belhaven against it, which Defoe delightfully sets out side by side: the former all practical advantage, the latter passionate emotion.

Feeling against the Union hardly existed by the end of the eighteenth century, but it gradually grew during the nineteenth. The political movement began in the 1880s, but it was long before it caught on. At that time the vocal part of Scotland, at least, had no substantial grievances such as Ireland had. But the undercurrent was there, and showed up in curious minor ways. The first one which struck me, as a child fifty years ago, was the taboo placed on

the letters N.B. for North Britain as part of the address on an envelope: it was thought offensive in Scotland, and I was taught that I must not use it.

This shrewd but steady rise of feeling demands an explanation which goes a little beyond the general infection of nationalism. The key, I suspect, is a double one.

First comes a phenomenon of natural selection. There is very little doubt that the fathers of the Union, by the criterion of the greatest good of the greatest number, did well by their descendants. These fall into two classes: those who took and still take full advantage of the freedom of career offered to them by the Union, went out, and made their fortunes in England, the American Colonies, India, Canada and elsewhere, throughout what Mr. McLaren calls the English Empire; and the less footloose elements who felt themselves thirled to their native land and stayed behind. The former class (to which I belong—I glory in the name of North Britain) is, I suspect, the majority. We of the diaspora are the assimilationists: some of us are intensely interested in it and thankful for it.

In either event it does not affect our choice of domicile or of the issues which we regard as politically important to us in our present state. We are adaptable, and we settle anywhere. Those of us who do not owe our present prosperity forth of the kingdom to the highland clearances, owe it to the Union. We would not have it otherwise.

Those who stayed behind have to fence the larger: they naturally look back on the past with pride and doubt. They gained materially by the Union, but they do not like it. They regard it as a Victorian gentleman regarded a wealthy grand-staunt in trade, who financed his status but did not enhance it. They are the static Zionists, who cling to their native land: those whose forebears, by nature or interest, turned their backs on the vast opportunities which the Union offered and pre-

ferred the easy pleasures of a local culture; a minority, powerful one, which holds its own, not subject to correction like the Scots of the past, but reinforced to their great advantage by an influx of Irishmen, Jews, and even a few Englishmen who are post-Union Scots.

Post-Union—and post-war—wrote the sacred books, after a second key. Scott, who by 1850 opposed the Union, was then broke down its traditional, fish-speaking world there has been so influential a novel: the ultimate forefather of the fish, with many distinguished sons in between. He stands of patriotic Scots who glory of our nation in its failures. And we have been with consistent success of myth and exploitation, all such artefacts as Princes and Lullans. As a nation we are the one hand romanticized looking, thanks to Scott, not other hand (if I may borrow of adjectives from Voltaire, less, undomestic and shy. So who remain fight their battle, with a considerable practical success: while the nationalists sympathize up to a point, they keep silent—like the silent Jews.

Clearly I was wrong to stimulate interest in Defoe's present-day Britain. It is too painful a subject. The feel slightly guilty at times, principally indifferent—Scott, always, and rightly, bear a daily concern to them. The of the diaspora is diluted. The Scots are hostile. So my little I have any left among fishers need fear no more. I shall carry my wares to the States, where they have particular emotions on the subject: but they may sack a brilliantly written essay, a rather great man, of course most remarkable feat of ship in modern history.

Midway between the two Henry spent £2,300 on a capital ship, the Great Llesse warships could do as little as £260. The Westminster cost him as much; but no contemporary to have thought the expenditure disproportionate.

So the Westminster Roll to a patriotic Englishman proclaim the new King as age most admired: a Great Eren in the details of his best for his sovereign, the coloured reproduction shows King Henry at the breaking his lance on the opposing jouster in the highly-marked stroke in the happens that the score of the tournament have shown that several knights in days brought off this coup of the King.

phrase, "the gay and giddy heir of both the Roses, succeeded the grim trustee of the joint estate", it was necessary to set the changed tone of the new reign by exhibiting him in the eyes of Europe as a spectacular personage, a dazzling figure whom the Westminster Roll could salute with only moderate hyperbole as a "Tenth to be added to the company of the Nine Worthies. There was nothing abnormal about this in the age of the high Renaissance; all that was new was the nourishing of such an aspiration in an island whose international prestige had been in eclipse since the time of Joan of Arc. We have to try to enter into the mind of an age when lavish display was accepted as a natural and necessary instrument of international policy. A decade after the Westminster Tournament was one of the most famous examples of this at the Field of Cloth of Gold.



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LITERARY CRITICISM

Self-conscious mentalities

JOAN WEBBER: *The Eloquent "I": Style and Self in Seventeenth-century Prose*. 298pp. University of Wisconsin Press. (American University Publishers Group.) £4 0s. 9d.

BRIAN VICKERS: *Francis Bacon and Renaissance Prose*. 310pp. Cambridge University Press. £2 5s.

GEORGE KEYNES (Editor): *Sir Thomas Browne: Selected Writings*. 416pp. Faber and Faber. £2 10s.

LEONARD NATHANSON: *The Strategy of Truth: A Study of Sir Thomas Browne*. 241pp. University of Chicago Press. £2 14s.

The century that starts with Elizabeth and ends with Anne remains the most exciting England has known: so much was initiated in it; so much promised or suggested or attempted. Even the things that failed to bear fruit until a century or more later passed—perhaps these things especially—have an incomparably stimulating effect on the mind. In such ventures as the socialism of the Levellers and the tolerant Christianity of the Latitudinarians, old and new interpenetrate to create the peculiar and paradoxical flavour of seventeenth-century prose.

Miss Webber isolates, one aspect of this peculiar flavour thus: "In these seventeenth-century writers, individuality is real but limited, self-consciousness extreme, but untrammelled in modern techniques of introspection."

She is concerned with the emergence, in eight writers, of this very modern concept, the sense of self; yet she manages to give in her brilliant and absorbing study, *Style and Self in Seventeenth-century Prose*, an almost equally just sense of the degree to which her writers' minds were of a particular time, place, and person. She suggests that there are two kinds of self-discovery and self-presentation. The first she calls "conservative Anglicanism," Robert Burton in his *Anatomy of Melancholy*, Sir Thomas Browne (*Religio Medici*, and *The Garden of Cyrus*), and Thomas *Frederick's Centuries of Absolution*. The second quarter are the "radical Puritans": John Lilburne (political tracts), Richard Baxter (*Religious Exercises*), John Milton (five anti-prelatical tracts), and John Bunyan (*Grace Abundant*). She argues that, although both groups alike can be said to generalize their individual selves into "a cosmic personality, symbolic of all men", nevertheless there are other aspects, which sharply differentiate the two groups. The

main distinction, then, she argues, is on attitudes to time. For the "conservative Anglican" time

... is an aspect of eternity: there is nothing new under the sun; every man is like Adam, who continued all. The typical Anglican metaphor of man as a little world is predominant in the conservative's self-analysis.

The "radical Puritan", by contrast, is committed to time, not to eternity: "Where the conservative prefers poetry, he prefers history, and in current events, he finds his place in life. His spiritual self-exploration is always temporal."

This suggestive generalization is amplified in the studies which follow. The most convincing is probably that which most exploits her polar definition: a comparison and contrast of Donne and Bunyan. For the rest, Miss Webber is at her most impressive, as might have been expected, on the "conservative Anglicans", whose greater artistry and stylistic complexity allow room for her special gifts of stylistic analysis and whose intense self-consciousness does more to justify her thesis. In somewhat different ways Lilburne, Baxter and Milton prove more resistant: the reader admires her cleverness in making a critical point out of (for instance) Baxter's, transparent stylelessness, but the material obviously serves her less well. But even here Miss Webber presents her materials most attractively—with wit and grace as well as scholarship. Her valuable study has the effect of making large areas of seventeenth-century literature more imaginatively accessible; students of the period will be grateful to her.

Mr. Vickers's *Francis Bacon and Renaissance Prose* is a less winning study. *Style and Self* retains some of the unlovely marks of the doctoral dissertation out of which it has grown: much of it is clumsily, some of it really badly written. It is a curiously unself-critical analysis of prose style which can speak of "a firm but fluid framework", and something "perhaps astonishing", or perpetrate the following not uncharacteristic sentence:

Having thus benefited from the work of a number of great scholars and critics the education is not accidental; it seems to be almost fatal to be the one without the other, and certainly the student of style must be both scholarly and critical, and having—I hope—sufficiently exposed the principles on which it has been built, the real business of the book can proceed.

Despite Mr. Vickers's enthusiasm for Bacon, the motive force is sometimes felt to be less love for the subject than a remorseless desire to show

that justice has been done to it. Furthermore the need, presumably, to make clear the originality of his contribution leads Mr. Vickers into making excessively frequent reiterations of the novelty of his positions. Yet his book is a strong and instructive piece of work: Mr. Vickers has discovered a first-rate subject, which has been neglected; he treats it with authority and incisiveness. He cannot perhaps be said to get really close to Bacon, and his approach might even be called external. But he sets Bacon in a full and clearly presented context of classical and Renaissance rhetorical theory and practice. He is at his best when discussing rhythm and syntax; and at his most illuminating in the chapter on Aphorism—a blend of scholarship, clear thinking and perceptive commentary. His study of Bacon is in fact so solid and distinctive that it deserves a more attentive proof-reader: in particular the reference to Swift's "Italianian sages" and the misquotation of Johnson should be corrected in a later edition.

Although in every way a lesser mind than Bacon, Sir Thomas Browne nevertheless continues to attract readers in a way that Bacon perhaps does not. Sir Geoffrey Keynes's *Sir Thomas Browne: Selected Writings* taken from his four-volume edition makes a very handsome and readable volume. It includes 150 pages from *Pseudodoxia Epidemica* (a work not represented in L. C. Martin's comparable volume), but regrettably there are no notes.

Mr. Nathanson is not primarily interested in Browne's style; indeed when he does turn to the famous last chapter of *Urns Buried* he is guilty of a reference to its "purple phrases" and does not get much closer to its tone than to remark: "despite the sad subject the tone is not despondent." His concern is principally with the ultimately reconciled conflict in Browne of certain ideas Platonic in derivation. He argues his case modestly and quietly, he deftly supplies the classical and Renaissance philosophical background, and brings together a useful range of earlier critical views on Browne. If one reads *The Strategy of Truth* with only a limited sense of conviction, it is partly because of that aspect of Browne which engages Miss Webber: the final elusiveness of his sportively self-conscious mentality. Mr. Nathanson's serene scrutiny has its virtues, but it can hardly cope with the implications of Browne's tone and the consequences of his wit. And it is, surely, precisely for such qualities that many of us relish the prose of Browne and of his eloquently egotistical contemporaries.

Glass and God in Proust

DAVID MENDELSON: *Le Verre et les objets de verre dans l'univers imaginaire de Marcel Proust*. 252pp. Paris: José Corti. 30fr.

JEAN MOUTON: *Proust*. 144pp. Brussels: Desclée de Brouwer. 66 Belg.fr.

PHILIP KOLB AND LARKIN B. PRYCE (Editors): *Marcel Proust: Textes retrouvés*. 304pp. University of Illinois Press. (American University Publishers Group.) £4 5s.

The title of Mr. Mendelson's thesis, *Le Verre et les objets de verre dans l'univers imaginaire de Marcel Proust*, is misleading. A detailed examination of Proust's use of imagery drawn from glassware might have been highly illuminating. This is not what we get. Mr. Mendelson begins with an account of the development of the glass industry in France on the pretext that it influenced art and therefore Proust's style. This may have impressed the examiners, but it is a bore for the readers of this review. He goes on to glass and glass objects in the French literature of the end of the nineteenth century. It is not until he is a third of the way through the work that he shows signs of coming to grips with Proust's imagery. Although there are some interesting observations his argument

illustrating the points made in the essay.

Professor Kolb, one of the best-known Proust scholars, has collected some of Proust's occasional writings which were either unpublished or not readily available. There are sixteen "textes inédits": eleven passages excluded from *Jean Santeuil*; three parodies on "l'affaire Dreyfus" in the manner of Chateaubriand, Sainte-Beuve and Maeterlinck, which were commissioned by Le Figaro, over published by that journal and accidentally omitted from *Pastiches et mélanges*; and two essays on the Comtesse d'Angoulême and the Comtesse de Senanque. The "textes retrouvés" consist of some fifty newspaper articles, book reviews, speeches and odds and ends designed to publicize the latest additions to *A la recherche*. One is glad to have the text of the famous interview with Elie-Joseph Bois, the reviews of Ruskin and one or two other pieces, but Professor Kolb's description of the material as a "trouvaille" is something of an exaggeration. We must subscribe to his view that if Proust had succeeded in obtaining for himself a column or a regular spot in a newspaper, the results would have been remarkable, but surely this would have implied the loss of an immense amount of the novel? There is a valuable bibliography covering pub-

lishing the points made in the essay.

Mr. Mouton, until recently a member of the teaching staff of the Institut Français in London, published a perceptive study of *Le Style de Marcel Proust*. In his new book, *Proust*, which belongs to the series called "Les Écrivains devant Dieu", he gives a very balanced account of Proust's religion. "We cannot speak in his case," he writes, "of a genuinely positive faith." There are many instances in the novel of a failure of charity. On the other hand, Proust made no attempt to turn art into a substitute for religion. His faith, as a man, may have been minimal, but he undoubtedly possessed what is known as a religious sensibility and its contribution to the masterpiece is not something which can be neglected with impunity. The essay on the man and the writer occupies one half of Proust: the

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The delusions of definitiveness

*In one of his stories, Sir Arthur Conan Doyle made Sherlock Holmes stipulate that a good detective must be able to recognize seven-fifty different odours. An 'one restricted to so few would be almost the olfactory equivalent of deaf or blind (the technological term is 'unimpaired')

William Carlos Williams expressed this attitude beautifully and ironically in a little poem called *Smell*¹, in which he chided his nose for taking interest in the

little poem called *Smell*), in which he chided his nose for taking interest in the smell of decaying leaves.

—from Chapter 4
Fragrances and Stench
of Robert Fromm's new book
The Many Human Senses (18/6 m)

Bel

The combination of the Singapore problem—which meant, in essence, the racial problem of Chinese-Malay balance—with the problems of digesting the Borneo territories and coping with the Indonesian pressure produced an extremely complex policy

The combination of the Singapore problem—which meant, in essence, the racial problem of Chinese-Malay balance—with the problems of digesting the Borneo territories and coping with the Indonesian pressure produced an extremely complex poli-

There were, of course, areas where things could perhaps have been calmer and more orderly; particularly in Sarawak; but in the Malayan Peninsula the 1964 elections were probably as good an example of the democratic process at work in Asia as one could hope for. It is to be doubted that elections of this kind, so free from both corruption and violence,

One regrets that Professor Rabinian and Professor Milne were not able to include a similar study of the election. In Ipoh, the stronghold of the Seeniyan brothers and their P.P.P., Ipoh produced a number of strong features. Here urban Chinese were

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...has been held to furnish the perception. He distinguishes the input to the network that evokes a sensation, which evokes a perceptual object, and the latter as an active perception. In this connexion a particular stress on objects that may be extracted from the diverse

they imply, or at least strongly suggest, that the choice of a geometrical structure through a matter of scientific convenience and convention, is wholly arbitrary. As Poincaré says elsewhere, when speaking of the laws of classical mechanics: "Conventions, oui; arbitraires, non. . . ."

The problem of separating the arbitrary, conventional elements of a p

This conclusion is considerably weakened in the second essay which is devoted to an analysis of the empirical content, if any, of the "by hypothesis" that everything has doubt overnight—a hypothesis of the kind examined by Poincaré in explaining his conventionalism. The third, however, is the longest. And it may

and the Invisible, the book left unfinished when he died, translated by an introduction by Alphonso Li (282pp. \$9.50); Suzanne Baebele's *A Study of Hirsch's 'Formal Transcendental Logic'*, translated by Lester E. Embree (227pp. \$8.95); and Heidegger's *The Essence of Reason* (Vom Wesen des Grundes), incorporating a German text and a translation.

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In a famous paper on "Space and Geometry," published in 1895, Henri Poincaré argues forcefully against the claim that Euclidean geometry occupies a classical position that, whatever changes in our physical hypotheses may be forced upon us by experience, any physical theory presupposes that space is Euclidean. His example is an imagined world which can be described in terms of Euclidean or non-Euclidean geometry, provided the description is coupled with a correspondingly different physical hypothesis. These, foreshadowing Einstein's general theory of relativity, the geometry of space is in fact non-Euclidean. But Poincaré's example and Einstein's theory imply, or at least strongly suggest, that the choice of a geometry through a matter of scientific convenience and convention is wholly arbitrary. As Poincaré says elsewhere, when speaking of the laws of classical mechanics: "Conventions, *ouï*, *arbitraires*, *humains*."

The problem of separating the arbitrary, conventional elements of a

baum's book, which is really a collection of three essays. Of these the first, "Geometry, Chronometry and Epistemology," is the clearest.

It contains lucid and gentle distinctions between different versions of conventionalism ranging from the platitudes that "the meaning of words is conventional" in the substance of philosophical doctrines of Einstein, Reichenbach and Carnap. The conclusion at which Professor Grünbaum arrives in this essay is liberally apart from some minor qualifications—once the meaning of congruence has been stipulated by reference to solid body and to a clock "the geometry and chronometry" is determined uniquely by the totally relevant, unphysical facts".

This conclusion is considerably weakened in the second essay which is devoted to an analysis of the empirical content, if any, of the hypothesis that everything has double overhairs—a hypothesis of the kind examined by Poincaré in explaining his conventionalism. The third, "The Incommensurability of the

There are three new volumes in the useful and beautifully produced series of "Phenomenology and Existential Philosophy" published by the Northwestern University Press, Evanston, Illinois: Merleau-Ponty's *The Visible and the Invisible*, the book left unfinished when he died, translated with an introduction by Alphonso Lingis (282pp. \$9.50); Suzanne Baebzel's *A Study of Husserl's 'Formal Transcendental Logic*, translated by Lester K. Born (227pp. \$8.00); and Heidegger's *The Essence of Being* (Vom Wesen des Grundes), incorporating a German text and a translation

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neighbours, acquaintances and of the participants. Such with the *Chesler Chronicle* territory was struck by the one of the 1967-68 foot-and-mouth disease epidemic. The paper's chief assistant editor have now their record of that farming and as appeared to those close to it. It is a unique addition to history and has also a wider appeal for all those concerned with the aim at the eradication of disease; in this, as the book shows, human as well as technical problems are involved.

By MICHAEL. *Early Agricultural Machinery*. 30pp. 16 plates. Bohn. £3 3s.

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is ROBERT A. and KAPLAN, (Editors), *Theory in Anthropology: A Sourcebook*. 578pp. Chicago and Kegan Paul. £4 6s.

The collection is presented in a few pages of "Notes on Non-Theory in Anthro-

... could be weighed and
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of Sheffield, divide her bibliography of books and articles on Irish history into a general section, and a longer section where the works are classified under periods, each with a short historical introduction. She adds short comments on many of the works she lists, and an index of authors.

PEARCE, MARGAS. *Storia London*, 128pp. BRUNNEN, DIERCK. *Georgian London*, 110pp. HOLT, Dorset. *Regency London*, 118pp. NORMAN, GRAHAM. *Victorian London*, 127pp. Macdonald, Paperback. 5s.

These books are the last four of the

age, they tell the story of London covering time periods, centuries, which come from Roman to Victorian times. They aim to tell not only how Londoners lived, but how London grew, but where buildings of each period are still to be found. Each writer does it in his own way. *Stuart London* begins: "This is a gossipy history of London in the seventeenth century was full of anecdotes." *Georgian London* has an introductory chapter on the state of England at the revolution of 1688. *Regency London* one on the "changing world" in the middle of the eighteenth century, and *Victorian London* covers the "amazing

All four books have been well done and are well illustrated. But one wonders why Mr. Pearce turns Nell Gwyn into a harpist. Bars there were, but "harpist" does not come

Mr. Brechin says that Kensington remained a village until the end of the eighteenth century. But Kensington Square was laid out at the end of the seventeenth century; there were houses in it for Queen Anne's maids of honour in Kensington Palace; Addison and Steele both lived there for a time; in *Henry VIII* Lady Castlemore lived there. Mr. Brechin also says that the village was "the most important domestic production." That, his own

assumed, but research into the rebuilding of London after the Great Fire has found that he had little or nothing to do with the domestic rebuilding. Mr. Brechin calls Westminster Bridge the inspiration of

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Woodworth's sonnet, "Earth has not anything to show more fair". Wordsworth was on the roof of a church crossing the bridge when he was inspired, but it was sleeping London, not the bridge, which inspired him. Mr. Hill says that it was the Regent who created the National Gallery, buying a collection of pictures and building a house for them. But it was Parliament which voted £60,000 to buy thirty pictures from the collection of John Angerstein, and exhibited them in his house until the present gallery was built. Mr. Hill also gives us a new extravagance in the way of mixed metaphors, "The French Revolution, he says, 'spanned a conservative backlash' in Britain."

Politics

DUMUGA, JOHN. *Africa between East and West*, 142pp. Bodley Head, 15s.

Mr. Dumuga, who has worked as a journalist in Ghana, his own country, and in Kenya, sets the African ideological scene in this contribution to the Bodley Head's "Background Books" series. He takes a fairly stringent view of African leaders' methods of tackling the problems facing their countries, and he is highly critical of the failings of African governments—and above all of ex-President Nkrumah of Ghana, indeed, he is probably too critical of Nkrumah.

Perhaps a certain overstatement is inevitable in a book which tries to cover such a lot in such small compass, but Mr. Dumuga has useful

things to say about African socialism, about the search for African unity, and about the attraction for rather the lack of attraction which communism holds for Africans, to take three of his main topics. He sees Africa's greatest danger as being "our current rulers' intolerance of dissenting views."

Much of what Mr. Dumuga writes is not cheerful; it hardly could be, but he is not pessimistic in the long term. His assessments and judgments are founded in wide knowledge and experience.

POMEROY, WILLIAM L. (Editor). *Guerrilla Warfare and Marxism*, 34pp. Lawrence and Wishart, 25s.

William Pomeroiy, an American communist who took part in and wrote a book about the Huk rising in the Philippines, has produced a collection of Marxist writings on guerrilla warfare including first Marx and Engels themselves, then Lenin, and then such practitioners of this revolutionary technique as James Connolly, Mao Tse-tung, Ho Chi Minh, and Vo Nguyen Giap. Castro and Che Guevara. The significance of the contributions is in direct proportion to their involvement in guerrilla warfare, but the book as a whole will be useful to Marxists who are not exclusively interested in the urban proletariat.

Religion

D'ARCY, JENNIFER. *The Listening Heart*, 140pp. Geoffrey Chapman, 35s. Sister Jeanne D'Arc, who was a mem-

ber of the revising Committee for the French edition of the "Jerusalem Bible", has written here a very welcome book on Prayer, in which she makes use of her experience as a Religious and a teacher. It should be very useful, and it is a pity that its price has to be so high.

BERKARD, DELGAMAY. *Evolution: The Theory of Teilhard de Chardin*, Translated by Hilary Roberts. With an introduction by Bernard Williams, 124pp. Collins, Paperback, 5s.

Professor Delgamay considers with some justice that the theory of evolution has been brought into the public eye by two events in the past decade—the centenary of the *Origin of Species* in 1959 and the posthumous publication of the works of Teilhard de Chardin. He notes the following as the most striking features of Teilhard's synthesis: a scientific appraisal of the world in which we live calls for a new methodology between experimental science and philosophy; evolution embraces the whole of reality; the course of evolution gives rise to what is other; the emergence of novelty; evolution is progress, marked by the growth of complexity—consciousness; there are more grounds for expecting a speeding up of evolution (now that it has become conscious) rather than a reversal; evolution is a growth to and of freedom; the world is growing towards unity; all evolution will be summed up in Christ. These points are all sound, and Professor Delgamay's

book will be useful to readers of *The Phenomenon of Man*. A comparison between the teaching of Teilhard and Marx Professor Delgamay is of more dubious value, and so many points of difference are noted that it becomes a contrast as much as a comparison. Mr. Bernard Williams contributes an introduction.

LEWIS, HENRI. *Abraham Lincoln*, Translated by Lancelot Sheppard, 195pp. Dutton, Longman and Todd, 21s.

This is the first volume of a series, "The Bible in History", designed to run to twelve volumes. The book is well written with full regard to modern knowledge and archaeology, adequately illustrated, with a useful short bibliography. This first volume argues well for the series which should be very useful to teachers.

Transport

ROLL, I. T. C. *Navigable Waterways*, 188pp. Longmans, £2 5s.

VINE, P. A. L. *London's Lost Route to Barmston*, 212pp. David and Charles, £2 10s.

The literature of inland waterways is now considerable and these two volumes are worthy additions to it. Mr. Roll, whose writings cover not only the waterways but the whole field of transport and engineering history, is the general editor of Longmans' *Navigable Waterways* series of which *Navigable Waterways* is a part. Mr. Roll traces the historical development of the canal system, but the real

interest lies in his detailed account of the engineering problems faced by builders, and their methods of solution. Incidentally, he points out that today, when the financial value of the canal is being re-evaluated, it is the canal waterways of Britain, and not the more elaborate and locked canal designed by the problem of water supply to London canals is less acute.

Where Mr. Roll concentrates on the way system as a whole, *London's Lost Route to Barmston* is concerned with a much more detailed study of one particular waterway, and one which never was full fruition. The story of the Barmston canal is a story of triumphs, failures, speculations, and a period of near success when the canal was nearly completed, but the canal was never completed, and its history is a story of failure.

Travel and Topography

DOUGLAS, B. E. *The Story of the Cathedral*, 79pp. (Pb.) 38p. Elm Hill, Newcastle. Paperback, 16s.

The author has expanded his chapter on the cathedral, providing a revised and complete edition of the *Story of the Cathedral*, first published in 1943.

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